

THE
GROANS
OF
GREAT-BRITAIN.

WITH
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Inscribed to all true Britons
By an ENGLISHMAN.

*Non hæc Ingenio, non hæc componimus Arte.
Materia est propriis ingeniosa Malis.* OVID.

*Whoever thinks a faultless Piece to see,
Thinks what ne'er was, ne'er is, nor ne'er will be.*
POPE.



L O N D O N:

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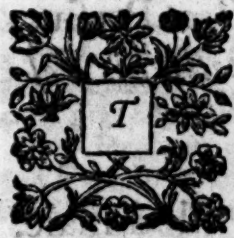
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THE
MUSEUM
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T H E
P R E F A C E.



THE following Sheets are calculated for the Perusal of every true Briton.— The Cause we here propose to defend is, that of Liberty; and though we have specified a Variety of national Grievances, and pointed out some epidemical Corruption and Abuses that naturally creep into the best of Governments, yet we have had no Recourse to the scandalous Practice of Invectives: For our Design is not to rail against certain Vices, but to strike a Terror into the Vicious.

P R E F A C E.

Should any of the Matters here treated of seem trifling at first Sight, we hope, after a little Consideration, even most of those will challenge the serious Attention of every deliberate Reader.

If, in this Attempt to preserve the Body politic, we have (tho' unwillingly) prescribed corrosive Medicines to the distempered Parts, we have not offered our Advice as an infallible Physician, but as the friendly Poet Persius, who, on a like Occasion, tells his Fellow Citizens the Romans

Hoc puto non justum est, illud male,
rectius istud. PERS. SAT. 4.



T H E



T H E C O N T E N T S.

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T H E
G R O A N S
O F
G R E A T - B R I T A I N .

THE greatest Happiness that any Nation can Enjoy, is the Liberty of being governed by Laws made by the Consent of the People, either collectively or representatively, and of having a Right to call the principal Magistrates intrusted with the Execution of those Laws to an Account for Mal-Administration; that this was the Opinion of the old *Romans* is plain from diverse Instances.

It is well known, that our Ancestors for several Ages struggled and fought for Liberty, and that the People of *Great Britain* within these two Centuries had more than one Opportunity of fixing their Liberty in the largest Sense. But not to go too far back; the Event of the War between King *Charles* Ist and the Parliament put it in the People's Power to have their Liberties so well secured, as to render it impossible to destroy so valuable a Blessing either by a Favourite or otherwise; but instead of that, under Pretence of making our Nation a free State, a few pretended Patriots, full of Zeal for their own private Gain, set up a military Tyranny that destroyed the King, and made an arbitrary Person the Disposer of our Lives and Fortunes, which was a sorrowful Cause for the heavy *Groans* of *Great Britain*.

Well! *Oliver* dies,—*Richard* succeeds,—and was soon laid aside;—next *Committees* of *Safety* and the like were instituted, and they promised to settle the Nation upon a good Footing; but it soon appeared that nothing more reigned among them,

than a private Spirit; that of the Public being the least of their Thoughts. This brought on *Anarchy*, and soon after the glorious Restoration, which gave great Joy to the People of *Great Britain*.

Many seemed to run Mad with the Blessing, and in the Height of their Transports, passed the Act, 12 C. II. whereby they declared, that the K— was accountable to none but God. This caused others to say, Countrymen, you seem convinced of your Unfitness for Liberty, since you intrust your P—— to do what he pleases with your Lives and Fortunes.

But as ill Fortune would have it, K—— C—— II. submitted to Fate, and, at his Death, J—— II. mounted the T—— of his Ancestors, and with him enter Popery, Priests, Jesuits, Monks, Friars, and the rest of the holy Drones; besides, Crosses, Beads, Indulgences, Masses, &c. The pious K—— thought himself sure of most of the Clergy of the Church of *England*, which he was untill he had done several rash Acts, to which, as many believe, he was principally led through a blind Zeal for his Religion, beginning with violating two of the Statutes in the Universities of *Oxford* and *Cambridge*; erecting a new Ecclesiastical Commission Court; suspending the Bishop of *London* and Doctor *Sharpe* for doing their Duty; and sending 7 Bishops to the *Tower* on their refusing to read the Declaration for Liberty of Conscience: In short, those and other violent Measures were soon followed by a strong Opposition, which ended in the Revolution, and his losing the C——, with the dismissing Popery, Masses, Rosaries, &c. and then we became as we were.

Thus fell from the Height of regal Dignity this unfortunate K——, called by his Flatterers, J—— the Just; an eternal Warning to M——s, that where the Affection of the Subjects are lost, neither
Wealth,

Wealth, Armies nor Fleets can secure the Possession of a C—; the Edifice of Empire may for a Time glitter and look fair, though it is secretly rotten and undermined; then one violent Shock over-turns the mighty Fabric, and leaves it at once the Wonder of the present and the Pity of succeeding Times.

By this Change and the Accession of K— W— and Q— M— to the Throne, we had another Opportunity of fixing our Liberties. As to the K—, the most Part of the Remainder of his Life was spent in War, so that he had not so much Time as could have been wished to settle domestic Affairs.

Upon the Death of that P—, Q— A— succeeded to the T—, and soon after a War broke out; which, with the hot Struggles that arose between the two contending Parties *Whig* and *Tory*, took up the greatest Part of her Reign. It was observed, that some of the Heads of one of the Parties, who expressed rather more Zeal for Liberty than the other, were no sooner got into Places but they generally forgot their old Friends, shewing little Regard to any Thing save where they were likely to be Gainers; the Laws and Liberties of the People were the Baits to establish their Interest with them, but the Fish they are charged to have angled for were Riches and Power, whilst others put on the Face of Godliness in the midst of Luxury; and when the Populace found no better Treatment from them than those they succeeded, and that they were denied their usual Diversions, it begun to alienate their Hearts from so rigid an Administration, and that soon after produced another Change. For, says *Harrington*, “ You in vain persuade a People they are Free, as long as you deny the innocent Pleasures that amused them, whilst they were suffering under a long and expensive War.”

It

It was during this War that the Parliament took under their Cognizance an Affair that many have since thought beneath their Notice, and which not only raised a great Ferment, but was likely to have been attended with fatal Consequences ; we mean the Case of Doctor *Sacheverel*, of which shall only touch the principal Circumstances.

Two Sermons of his, being complained of in the House of Commons, were voted seditious Libels, and the Doctor ordered into Custody ; Articles of Impeachment were sent up to the Lords, who after a long and solemn Trial in *Westminster-hall*, found him Guilty ; but the Mob, who considered him as a Martyr for the Church, during the Course of the Trial were very insolent. And when the Sentence was known, many have since thought it had no other Effect than to raise the Spirit of his Party : In fact, the Eloquence of the Managers against him, as well as the Learning of his Council could never have been employed in a more worthless and insignificant Cause.*

The Author of the *Dissertation upon Parties* briefly remarks—to govern a Society of Freemen
by

* Mr. Tonson, a famous Bookseller, published in the Year 1710, after the Parliament broke up, a Piece, to which is annexed a fine Picture of the Doctor, Intituled, An impartial Account of what passed most remarkable relating to his Case, with the Sentence that was pronounced by the Lords ; whereby the Doctor was enjoined from preaching for three Years ; and that both his Affize, and False Brethren Sermons should be burnt by the Hands of the Common Hangman : But what must have been very mortifying to the Lord Mayor (to whom the latter Sermon was dedicated, and by whose Command it was said to have been published) was that of his being directed to be present when the Burning-part of the Sentence was put in Execution.—“ Thus ended (says the Account Writer) this mighty Prosecution, which, I hope without Offence, may be applied, parturiunt montes, &c.”

Since this Account-writer has been so merry, let us rehearse the Names of the Managers against, as well as the Council for, the Doctor, and, if possible, recollect some of the Honours and Preferments that were conferred on many of them, principally owing to the
Learn-

by a Constitution founded on the eternal Rules of right Reason, and directed to promote the Happiness of the whole, and of every individual, is the noblest Prorogative that can belong to Humanity ; but that Prince who makes use of that Power to subvert, or even to weaken the Constitution which ought

Learning, Beauty, and Elegance that shines through their different Speeches. It is not to be doubted, howsoever the Prosecution might be improper, which the Writer compares to that of a Mountain's bringing forth a Mouse, but that they will be regarded in as strong a Light by Posterity as they are at this Day ; though they despise, and may wonder at that which gave it Birth, in the same Manner as they certainly will the mad Humour that attended our Nation ten Years after, we mean the famous, or rather infamous, South Sea Scheme. But not to lose Sight of the Managers and the Doctor's Council :

1. John Dolben, Esq; the Complainant, was the Son of an Archbishop, and died soon after the Trial.
2. Sir Thomas Parker was, by the Queen, made Lord Chief Justice. King George Ist created him a Baron and an Earl, and also preferred him to the High Office of Lord Chancellor ; and at his Death he left a Son, the present Earl of Macclesfield, and to whose Family the present Lord Chief Baron is related.
3. Sir Peter King was created a Peer, and after the Removal of the Earl of Macclesfield was made Lord High Chancellor.
4. James Stanhope, Esq; was, in the Year 1718, created Earl Stanhope, and at his Death was at the Head of the Ministry.
5. Nicholas Lechmere, Esq; had likewise the Honour of being created a Peer, and made Chancellor of the Duchy of Lancaster.
6. Spencer Cowper, Esq; Brother to Earl Cowper twice Lord High Chancellor, was at his Death one of the Judges of the Court of Common Pleas.
7. Sir James Montague was, by King George I. made Lord Chief Baron of the Court of Exchequer.
8. Thomas, Lord Conningsby, was created a British Peer.
9. Henry Boyle, Esq; was one of her Majesty's principal Secretaries of State.
10. Robert Walpole, Esq; became afterwards very famous, and was made Knight of the Garter ; his Son created a Peer ; and himself, upon his quitting the Ministry, Earl of Orford.—But what was remarkable, H. Walpole, Esq; voted for the Doctor.
11. Sir John Holland was Comptroller of the Household.
12. Sir Joseph Jekyl was made by King George I. Master of the Rolls, which important Office he discharged, as well as that of first Lord Commissioner of the Great Seal, with the highest Integrity and Reputation, being allowed by all not only to be an able Lawyer but a Friend to his Country.

13. Lord

ought to be the Rule of his Government, when such a ——— fills a T—— with superior Parts, Liberty is then in the utmost Peril; nor does the Danger diminish in Proportion if he happens to want them.

Mr.

13. Lord William Poulet succeeded of Course to the Peerage upon the Death of his Father, who was created an Earl by the late Queen Anne.

14. Sir James Hawles— but what Preferment he met with we know not.

15. Spencer Compton, Esq; after he had been Speaker of the House of Commons, was created an Earl.

16. John Smith, Esq; one of her Majesty's most honourable Privy Council, &c.

17. Sir Robert Eyre, at last arrived to be Lord Chief Justice of the Court of Common Pleas.

18. Henry Mordaunt, Esq; a Relation of the Earl of Peterborough's.

19. Sir William Thompson was made not only Recorder of London, but a Baron of the Exchequer, both which Offices he held to his Death.

Of the Council the Lords assigned for the Doctor, the two following declined appearing :

Sir John Pratt, Knt. who in the Reign of King George I. was made Lord Chief Justice of the King's Bench.

Sir Robert Raymond was upon the Death of Sir John made Lord Chief Justice, and created a Peer.

The Council who appeared for the Doctor were,

1. Sir Simon Harcourt—he was immediately after made Lord Keeper, next Lord Chancellor, and created a Peer; and his Grandson, the present Earl of Harcourt, was for a Time in so high Favour, as to be appointed Governor to his Royal Highness George Prince of Wales.

2. Sir Constantine Phipps was made Lord Chancellor of Ireland.

3. Sir Samuel Dodd afterwards became Lord Chief Baron.

4. Duncan Dee, Esq; was made Common Serjeant of the City of London.

5. Dr. Henchman, a famous Civilian, was made Judge of the Prerogative Court of Canterbury.

As to Dr. Sacheverel, who had made such a Noise in the World, he was disappointed of a Bishoprick, which some flattered him with the Expectation of, but got to be Rector of St. Andrew's Holborn, where he at last ended his Days, though not before he was as much despised and neglected as he had been admired and carressed.

Mr. *Addison*, soon after the Accession of his late Majesty to the Throne, published a political Paper called *The Freeholder*, which he thus introduces :

“ I have rather chosen this Title, than any other, because it is what I most glory in, and what most effectually calls to my Mind the Happiness of that Government under which I live as a *British* Freeholder. I should not scruple taking Place of a *French* Marquis ; and when I see one of my Countrymen amusing himself in his little Cabbage Garden I naturally look upon him as a greater Person than the Owner of the richest Vineyard in *Champaigne*.

“ The House of Commons is the Representative of Men in my Condition. I consider myself as one who give my Consent to every Law which passes : A Freeholder in our Government being of the Nature of a Citizen of *Rome* in that famous Commonwealth ; who, by the Election of a Tribune, had a kind of remote Voice in every Law that was enacted. So that a Freeholder is but one Remove from a Legislator, and for that Reason ought to stand up in the Defence of those Laws which are in some Degree of his own making ; for such is the Nature of our happy Constitution, that the Bulk of the People virtually give their Approbation to every thing they are bound to obey, and prescribe to themselves those Rules by which they are to walk.”

This sufficiently shews the Opinion he had of the Power and Authority of the Commons of *Great Britain* in their legislative Capacity.

Now as to the Nobility, we are told that the Nature and Constitution of a free Country is such, that when they neglect to distinguish themselves as much by their Honours as their Titles they lose their Interest, and weaken that Part of the Constitu-

tion that greatly concerns them to support.* The Britons have always paid more Regard to personal Worth than to empty Titles; and have likewise extremely valued themselves upon the Account of their being a free People, as Mr. Addison justly remarks, and therefore nothing can be more destructive to Freemen than Avarice. For, says Sallust, *wherever it gets a Footing it is a Beast wild and full of insupportable Cruelty; and where e'er it journeys it spreads a vast Destruction round about.*

The Romans, before the Conquest of Asia, had Liberty; but with the Spoils of that Country Wealth, Luxury, and Avarice entered, and vanquished the Vanquishers of the known World, and soon eat up their public Virtue, and with that the Roman Liberty. For the Face

* Aristotle calls Nobility, *The Antiquity of the Family, and the long Continuance of an Estate in it.* Plutarch terms it, *The Virtue of the Family.* Sallust observed even in his Time, *That Pride, and a disdainful Temper, was an Evil that generally went along with Quality and good Birth.* Who, says Seneca, is a Gentleman? *The Man whom Nature has disposed, and, as it were, cut out, for Virtue; this Man is well born indeed: For the Man wants nothing else to make him noble, who has a Mind so generous that he can rise above, and triumph over Fortune, let his Condition of Life be what it will.* Yet this one Advantage attends being nobly born, it lays strong Obligations upon them not to degenerate from their Ancestors, especially where they come out of the Loins of Persons who have behaved themselves gallantly, served their King and Country, and been useful in their Generations. But, says Charron, *Nobility granted by any particular Patent, or partial Favour of a Prince, without any Merit to give a Title to it, and neither personal Accomplishments nor an antient Family to set it off, is rather a Blemish, or Mark of Shame, than of Honour; it is a poor pitiful Parchment Nobility, bought to supply a needy King, or to feed a hungry Courtier, the Price of Silver and Gold, or the Effect of Countenance and Access; not the Purchase of Blood and Sweat, as such Honour ought to be.* But if it be granted for any singular Desert, and signal good Services, then it falls not within the Compass of this Notion; but it is to be reputed personal and acquired, and hath a Right to use all those Privileges and Commendations which were said to belong to that Sort of Nobility before.

Face of *Rome*, after the *Asiatic* Wealth had corrupted her Virtue, was wholly changed, and Avarice so general that it grew a Proverb, *That all Things were venal at Rome.*

It is certain, Avarice has had a great Influence on the Minds of several in one Part of the World, since the last Century, and even Persons possessed of great Posts and Estates have been charged with being infected with it.*— Has it not been found that 20 or 30000 a Year could not satisfy some Men so far as to set them above selling their Votes for Places and Pensions? Has not the Haughty and Proud descended so low as to become the wretched Tools of Men of mean Birth that was said to have the Disposal of Places and Trusts?† Has not the Levees of even second-hand Favourites been thronged with great Personages, applying even to the *Valet de Chambre* for Admission to his Master? Can such have any Generosity or Hospitality? If they affect to be liberal

* De Charron says, Avarice is a mean, sordid Passion, the Temper, or rather the Disease, of Fools and Earth-worms. Speaking of Gold he says, That the Ground where the Veins of this Metal are found are unprofitable for other Uses, and neither Grass, nor Plants, nor any other Thing, will grow there: It is, in this Respect, a most lively Emblem of the Minds of Men which are enamoured with it, they being, in like Manner, the most sordid, abject, and abandoned Wretches, cursed and condemned to Barrenness, void of all Honour, lost to all Virtue; and no Kind of Thing that is good in itself, or beneficial to the World, is to be obtained from them. What a terrible Degradation is this? In truth, the covetous Man cannot be so properly said to possess Wealth, as that may be said to possess him.

† A Spanish Nobleman's greatness of Soul was such, that after he became possessed one of the greatest Estates in that Country, and at the same Time enjoying the Offices of Constable of Castile, Chief of the Council of State, and grand Falconer, upon being offered his Salaries answered, That when a Subject has a sufficient Estate to live on, he ought not to be chargeable to his Prince (i. e. his Country) but to serve him without Fee or Reward, and think himself happy he is enabled so to do, for that the contrary Behaviour would be Mercenary and Slavish.

liberal they are generally profuse, Money is the Thing they pursue; Virtues, private or public, cannot be expected from those who account it a mere Jest to prefer the public to the private Good.

Above 40 Years since a Memorial was presented to a very great Man who was well known to be infected with that fordid Vice, Avarice. After speaking of the Ruin of the *Albanians* and *Romans* the Memorial urged.

“ That *Avarice* has the same (if not a much more pernicious) Effect on the Public, than a melancholy reclusive Temper; for it robs the State of as many useful Members as there are Persons infected with it; nay, by setting up a distinct Interest in them from that of the Public, it creates so many dangerous Enemies in its Bosom: And this distinct Interest does greater or less Damage to the State, in Proportion to the Post, Quality, and Power of the *avaritious* Man.

For let us suppose a first Minister of State, and a Favourite, extremely covetous, and then add to this Supposition a Proposal made to him for the public Benefit, by which little or nothing flows into his own Bags; out of a Habitude of Court Civility, or unable to contradict Demonstration, he may seem to approve the Design, but it will be a lavish Credulity to believe that he will have Sincerity enough to accomplish it.

On the other Hand, give me Leave to suppose another Proposal made to the same avaritious Favourite, and that extremely beneficial to himself, but detrimental to the Public: He is not able to withstand the Temptation; he has no Power to resist the Gold it brings, for that has no Faults in his Eye; and his Soul being infinitely

nitely charmed with its Beauty, he employs all his fine Arts of modern Politics to find how he shall enjoy it, under some plausible Pretence of public Interest or Necessity: Which Knack alone has more than once made a Man's Fortune, and advanced him from a Projector to a Minister of State. *Francesco di Pazzi*, a *Florentine* Spend-thrift,† was introduced to Pope *Sixtus IV*, for his Dexterity and Address in finding out new Imposts and Taxes, under plausible Titles; and, for that Faculty alone, was, by that Pope, raised to be a Favourite, and Chief Minister of State.

But if you will yet give me Leave once again to suppose that the Gold and Address of some foreign Prince makes Way to this Favourite, to betray the Secrets, or to mislead the Counsels of his King and Country, what Defence has he against the powerful Charms of such a Bribe? His Judgment is blinded by Desire; the only Thing he loves is offered to his Possession: His Virtue (if ever he had any) is long since forgot, and sunk in the Opinion that it is nothing but a specious Name, of no farther Use than to serve his Turn; a taking Bait to angle for Trusts, and his greatest Security in betraying them. How could (I say) such a Favourite refuse selling his Country, if he met with a Prince that would come to his Price*.

That

† The many Taxes these Nations groan under fully shew, that we have had several of those sort of Gentlemen among us.

* *De Charron* very justly observes, some of the greatest Misfortunes that attend Kings are, their being kept in Ignorance of several Affairs, are never suffered to know all, nor even the true Condition they are in; and that they are shut out from all sincere Friendship. It was a generous Observation of a great Prince, upon his receiving the Applause of the Spectators, when he said, I should take this kindly, and be proud of it, if it came from Persons that

‘ That Things of this Nature have been done,
 ‘ and even in our Age, is a Truth that no Man can
 ‘ doubt, that has known the World forty Years
 ‘ and upwards; but it is a Truth safer to contro-
 ‘ vert

durst say otherwise, and who would take a generous Freedom of finding Fault when I give them just Occasion of doing so. Another Inconvenience that attends them, they are perfectly imprisoned, locked up, and lodged as it were within the Precincts of their Courts, exposed to the View of the Spectators, and the Censure of impertinent Tatlers, that watch and dogg them every where, even in their most secret Actions; which made King Alphonso say, The very Asses had more Liberty, and were in a better Condition. Another Misfortune, they are little let into the true Characters of Men; who can then be more miserable than those, whose Concern to know best, are far from understanding truly either what is to be done, or who are most proper to do it. Princes may be said to be blockaded up as it were, by those whom there is no getting loose from; either such as are their only Relations, or who, upon Account of their Families, Honours, and Places, or by long Custom and Habit, are so fixed in Authority, and have so great Concern in the Management of Affairs, that it is not adviseable or safe to give them a Disgust; they must be caressed and preferred, and have no Ground of Jealousy or Discontent given them. If Offices of the highest Consequence are to be disposed of, these Persons must not be overlooked: If, when they are thus employed, they prove incapable or unfit, through their being found out by their Actions to be of an avaricious Temper, minding little more than their Gains, that is shewn by their heaping up large Fortunes for their private Families; even the Retreat of these Sort of Men is difficult; all the Nobility of their Alliance resent their Slight or Disgrace, and mending an improper Choice, or the making one, is sometimes a Hazard of bringing all into Confusion. Now these Persons, who make it their Business to keep their Prince constantly muffled up, and never let him see the World, take good Care that nothing shall appear to him as it really is, and that all such as are truly better and more useful Men than themselves shall never gain free Access to him, nor have their Abilities known. In short, Princes and great Men are, by a strange Sort of Fatality, destined to, and in Possession of, three Sorts of Men, Flatterers, Projectors for raising Money, and Informers, and those under a specious but false Pretence, either of Zeal and Affection for their Prince (as the two former do) or of Integrity, Virtue, and Reformation (as the last) instead of improving or amending, either utterly deprave or ruin both Prince and People.

‘ vert than prove. However, from this Suppo-
 ‘ sition it will appear, how much more pernicious
 ‘ this private Spirit of *Avarice* is to the State than
 ‘ that of *Retirement*.

‘ But, alas! this is a Principle too far spread
 ‘ among many of the Gentry and Nobility. The
 ‘ Trader’s Vice has taken too much hold of them ;
 ‘ and *Avarice* is as much more pernicious in *them* as
 ‘ it is conspicuous. They have been too much Slaves
 ‘ to a false Pride, that centers in themselves ; that
 ‘ directs all their Thoughts and Actions to the
 ‘ lazy Satisfaction of their own brutal or infam-
 ‘ ous Inclinations. Their Ostentation of Van-
 ‘ nity is confined to the narrow Circle of them-
 ‘ selves, and cuts them off from the Public more
 ‘ irrationally than the poor Principles of a Monkish
 ‘ Recluse : For, at the same Time that they run
 ‘ down the generous Vanity of the *Greeks* and *Ro-*
 ‘ *mans*, their noble Pride of great and heroic Ac-
 ‘ tions in the Service of the Public, they would
 ‘ fain swell above the *Vulgar* with a false Pride of
 ‘ Birth, Title, or Wealth. But if, as the Advo-
 ‘ cate of Truth, I might have Leave to speak
 ‘ my Mind, I would ask them, What Pretence
 ‘ has any Man to Pride, or the preferring himself
 ‘ to another, who does Good to no Man ? Whereas
 ‘ indeed he ought as little to value himself, as to
 ‘ expect the Esteem and Devotion of others.
 ‘ Assuming without Merit is the last Point of the
 ‘ Ridiculous ; for thus Fops, ugly Coquets, and
 ‘ Poet-tasters, raise not their Value, but move our
 ‘ Laughter and Contempt.

‘ From this Source springs that mean, though
 ‘ conceited, Content, to sink and pass away in
 ‘ the common Flood of Mankind, without the
 ‘ least Distinction from the *Vulgar* but a marble
 ‘ Monument, to tell us, that such a worthless

‘ Creature once had a Being in human Society,
 ‘ to the Good of which he never contributed any
 ‘ Thing.

‘ *Stemmata quid faciunt? Quid prodest Pontice*
 ‘ *longo*

‘ *Sanguine censei, pictosque ostendere Vultus*

‘ *Majorum, &c.*

‘ As *Juvenal* observes : Of what Avail is an
 ‘ ancient and long Pedigree, if the present Pos-
 ‘ sessor of those Honours wants personal Merit ?
 ‘ It is but a smoky Glory, a Vanity existing in
 ‘ Fancy only, but in Reality does but heighten
 ‘ our Contempt, and more expose his Folly and
 ‘ Vice ; while the Esteem that flows from public
 ‘ Actions is firm, just, and extended : That which
 ‘ comes from Title is precarious, and confined to
 ‘ the Hats and Cringes of their Followers.

‘ Ah, my Lord ! what different Principles had
 ‘ the old *Romans* ?

‘ *Omnibus qui Patriam conservaverint, adjuve-*
 ‘ *rint, auxerint, certus est in Cælo & definitus Lo-*
 ‘ *cus, ubi Sempiterno Gaudio fruantur Beati*——*All*
 ‘ *that have preserved, assisted, or enlarged, their*
 ‘ *Country, have a certain and fixed Abode in Hea-*
 ‘ *ven, where they will enjoy an everlasting Beatitude.*
 ‘ Again : *Quis enim potest, desertâ per se Patriâ,*
 ‘ *aut oppressâ, beatus esse ?*——*Who can be happy,*
 ‘ *that has either forsaken or oppressed his Country ?*
 ‘ These are Maxims worthy a true Nobleman ;
 ‘ worthy a Man most distinguished from a Brute
 ‘ by his Reason, forsaking which he has no Pre-
 ‘ eminence above his Horse ; nay, the Horse in-
 ‘ deed is the nobler Creature, and more justly
 ‘ proud in its Usefulness and Action.

‘ They were the foregoing Principles that gave
 ‘ *Rome*

† Rome her Decii, Fabricii *, Cocles, Camillus Regu-
 † lus, Bruti, and the like. From the same, in the
 † Corruption of a modern Age, sprung the im-
 † mortal *Lorenzo di Medici*; Men given their Na-
 † tions by Providence, as Blessings worthy the
 † Gift of eternal Wisdom.

† But are the Actions of these great and wise
 † Men of any Authority, or are they only the
 † wild Caprice of Enthusiasm? Are they founded
 † in Reason, or only in Fancy? Is our general
 † Neglect of great and public Actions, and blind
 † Zeal for private Benefit, more rational than
 † their Fondness of the first, and Contempt of
 † the last? Or were those singular Actions, to
 † which the Commonwealth owed its Reputation,
 † Security and Power (*Solo Nomine vincentes*, as
 Am-

* Titus Livius, in his Supplement to the Roman History, re-
 lates an uncommon Act of Generosity in C. Fabricius, who took the
 Command of the Roman Army, with his Colleagues: When Pyr-
 rhus was informed of this, he, on his Side, led forth his Troops,
 so that they encamped very near each other. Timochares, being
 one of that King's chief Favourites, took the Opportunity of getting
 privately to the Roman Army, and proposed to the Consuls to poison
 the King, provided he had a Reward proportioned to the Service.
 Though Fabricius abhorred the Treason as well as the other Con-
 suls, yet he wrote the Affair to the Senate, who sent Ambassadors
 to Pyrrhus, to advise him to be more careful of his Person. But
 another Author says, that Nicias was the Man who proposed to put
 this Villainy in Execution, upon receiving a proper Reward; and
 say, the Consuls, not the Senate, sent the Ambassadors, and in their
 Letters told the King, That they would not employ against him
 Bribes and Treachery, and cautioned him to take Care of his
 Person, hoping he would be a glorious Subject of their Vic-
 tory and Triumph. The Tradition is, that Pyrrhus, surprized
 at this Instance of unparalleled Generosity, and remembering how gla-
 riously Fabricius had rejected the Bribe that had been before offered
 him to betray his Country, cried out, It is easier to turn the Sun
 out of his stated Course, than to divert Fabricius from the Path
 of Justice and Probity: And, that he might not seem to be out-
 done in Generosity, he immediately sent the Romans back all the
 Prisoners he had, and dispatched Couriers a second Time to obtain a
 Treaty of Peace with them.

‘ *Ammianus Marcellinus* observes, *conquering by*
 ‘ *their very Name only*) truly brave or not? Are
 ‘ they more or less conducive to the Public (which
 ‘ always includes the *Private*) than our selfish
 ‘ Spirit of inactive Sloth, Avarice, or Retirement? Or are they not indeed infinitely more
 ‘ conducive to the Welfare of our Country, than
 ‘ our mechanic Maxims? What Motives have we
 ‘ to do any great or brave Actions for the Service
 ‘ of our Prince or State? *Money* is the whole Aim
 ‘ of our Actions, and Motive of our Endeavours;
 ‘ and that which promotes most Gain, is surest to
 ‘ engage our Attempts. But, alas! very few of
 ‘ those Actions that bring in most Money are most
 ‘ for the public Interest; and where the public
 ‘ Good and private Gain contend, the first is sure
 ‘ always to lose the Day. And, indeed, to so
 ‘ wretched a Degree are we fallen, and so nigh
 ‘ the very Brink of Ruin, that to disappoint the
 ‘ Success of any Design, it is sufficient only that
 ‘ it be feasible, and tending evidently to public
 ‘ Benefit.

‘ This Vice of *Avarice* has robbed many
 ‘ great Men of that Veneration and Esteem People
 ‘ would else have paid them; for this cuts off
 ‘ all Means of Popularity, squeezing all the Faculties
 ‘ of the Soul into a very narrow Compass:
 ‘ For getting Money being the whole Aim of the
 ‘ avaricious Mind, it destroys all that which should
 ‘ render Men truly valuable, that is truly noble,
 ‘ and distinguished from the common Rank. For
 ‘ Covetousness is not distinguishing; a Cobbler
 ‘ that is covetous, is as cautious, parsimonious,
 ‘ and griping, in his small Stock, as the Citizen
 ‘ or Lord in their greater. Prodigality is preferable
 ‘ to *Avarice*, as being more beneficial to the
 ‘ Public: For the Profusion of one makes the
 ‘ Money

' Money circulate to the Advantage of many,
 ' while the *Avarice* of one is the Oppression of
 ' many, who would else have been useful Mem-
 ' bers of the Commonwealth. *Avarice* naturally
 ' directs its Votaries to the Performance of poor
 ' and little Actions, which as naturally produce
 ' Abhorrence and Contempt in the Generality of
 ' Mankind ; and it is a hard Matter, in our Age
 ' (when Men have assumed so great a Liberty of
 ' making use of their own Reason) to persuade
 ' Men, that the Prince can give a real Value for
 ' *that*, which Reason and Nature command our
 ' Contempt of.

' Besides, it is the most irrational and foolish of
 ' Vices. The amassing of Money, in order to
 ' expend it in gaining Power, Interest, Glory, or
 ' the like, may plead some Excuse, tho' it went
 ' even to Rapine and Oppression, because there
 ' is some End proposed in the Action ; but to
 ' rake it together meerly to have Mountains of
 ' Gold by one, is a preposterous Desire to be
 ' amongst Feasting and Banquets without either
 ' Appetite or Stomach ; as a certain Fellow of
 ' the Royal Society, who starved himself, and left
 ' Twelve thousand broad Pieces in his Chest, which
 ' was possessed by a Relation he never valued, or
 ' scarce ever conversed with. I would fain know
 ' whether that Man, who proposes no rational
 ' End or Aim of his Actions, deserves the Name
 ' of a Man, which implies a rational Creature ?
 ' Nay, he must be below a Brute, for a Brute
 ' acts not without Design, directing all its Actions
 ' to the Preservation or Propagation of its Be-
 ' ing, or its Kind. Now I challenge all the De-
 ' votees of *Avarice* to lay down any rational End
 ' of their Desires and Endeavours. Is *that* then
 ' worthy

‘ worthy a Man of Quality that is not worthy a
 ‘ Man?

‘ But this is too large a Theme thoroughly to
 ‘ discuss in this Place ; it may suffice to say, that
 ‘ there is no Vice more destructive of human So-
 ‘ ciety, and the Happiness of all public Com-
 ‘ munities. *Cicero*, in his Oration for *Roscius*
 ‘ *Amerinus*, gives you its Parents and Children.
 ‘ *In Urbe Luxuries creatur, ex Luxuria existat Avo-*
 ‘ *ritia necesse est, ex Avaritia erumpat Audacia, inde*
 ‘ *omnia Scelera & Maleficia gignuntur.*—*Luxury is*
 ‘ *the Product of Cities, Avarice the Child of Luxu-*
 ‘ *ry, Impudence arises from Avarice, of which are*
 ‘ *born all that is wicked and criminal.*

Thus far the Memorial relating to the Avarice
 of great Men, and the public Spirit that is
 necessary to support a *free People*. Perhaps the
 Reader would be glad to know what Effect this
 Discourse had where addressed. I must be plain
 with him, ———. Men may be reclaimed,
 some say, from all Vices but *Avarice* ; for, say
 they, no Age ever yet gave us an Instance of an
 avaricious Man’s turning generous. Whence we
 may see, whether the general Prevalence of this
 Vice is not a sufficient Ground for the loud *Groans*
of Great Britain.

Besides this Want of public Spirit, and Le-
 prosy of Covetousness, a false Pride swells several
 great Men ; an Over-value for themselves and
 their Equipage, their Money and their Titles, robs
 them generally of all Regard to the Good of others :
 And yet, at the same Time that they overlook
 Men of Merit, they admit Sharpers to a Fami-
 liarity with them. And it is greatly to be lamented,
 that many of the Great are too often influenced by
 their

their French Valets *. A middle-rate French Painter being come to London, applies himself to the Chiefs of the French Societies to get into Business;

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who,

* I am told, that some of these French Valets have lately gained such Ascendance in several Families, as to make it look something like absolute Command; and this they exercise over our British Men Servants with so much Rigour, as to make them stand greatly in Awe of them; and that their Topic of Discourse chiefly turns upon the Grandeur of France, and her Superiority to old England. If Invasions have been talked of, one might see a visible Alteration in the Countenance of several of our harmless Countrymen, lest these more than Men should invade, and swallow us up. Alas! poor Lads, they would be in very bad Bread if our British Ladies, on their Parts, followed the Examples of their Husbands, and entertained in their Families French Women Servants—but, which is highly to their Honour, this is not generally the Case.

A Person may go to several Houses of Fashion, and there find the Ladies Women, the House-keepers, and all the other Servants, mostly British and Irish; and that you will soon perceive from their Appearance, Dress, and the Cleanliness of their Houses. These honest Girls are generally merry when they hear Monsieur run on in Commendation of his own, and disparaging our Country; and, at times, some of them will give for Answer, Come Monsieur, hold a bit; the British Lion is not quite muzzled; it is likely one Time or other we may have another Brush with your Countrymen; and, if our Richard and Thomas are afraid of engaging such desperate Heroes as you talk of, we will serve in their Stead, and they shall stay at Home, and do the household Work. These Sort of Answers have generally produced Merriment, and, in some Measure, raised the drooping Spirits of the British Men Servants; the Girls then pursue the Chase, by telling the Valets, Your Memories are very shallow sure, Messieurs; What! you have forgot good Queen Anne's Wars, when the Duke of Marlborough commanded! How prettily did he make your Countrymen dance about the Pig-market, as we here term it. And thus by Degrees they rouse the Spirits of honest Dick and Tom, by which Means they get tolerable Quarters.

Query, Whether most of the French Valets are not Papists?

Query, Whether a French Popish Dancing-master did not once govern one of the greatest Men [redacted] in the same Manner as Landos, the French Taylor, did the unfortunate Duke of Britany in the Reign of our K. H. the Seventh.

who, it is said, thus address themselves to the Valets: *Gentlemen Valets des Chambres, here is a distressed Brother and Countryman of ours come to Town; a Painter by Trade, and good enough to pass here for excellent, by your Recommendations. Your Lords and Masters see by your Eyes, and judge from your Accounts of Things; you must therefore all of you recommend Monsieur du ——— as one of the greatest Masters of France.* The Chief having ended his Harangue, the Valets obey; the Painter takes a House in ———, and, in a Week's Time, is thronged with Nobles and Gentlemen for their Pictures. Yet it cannot be denied but that we have now, born amongst us, some Painters in *England* equal to the greatest Masters either in *France* or *Italy*, and, if properly encouraged, would greatly abate the *Groans of Great Britain*.

The Servants finding such Power over their Masters, abuse it too often; which is the Cause of many Scandals on them, and Injuries to others. Yet, if any one should inform this noble Gentleman, or that noble Lord, of it, they are so far from being pleased with the honest Discovery, that they think it a Reflection on their Judgment and Understanding; the more the treacherous Servant is caressed, the more are you disgraced: For a fawning Valet or Secretary has the Ear of a great Man more than all the Merits of Learning, Wit, or Honesty—They are fonder of Trifles than of Sense. One of these great Men, not an Hundred Years ago, gave 300 Guineas to a *French* Piper for a few Tunes on the Hautboy, and afterwards gave a Man, of no mean Figure in the Republic of Letters, but 30 for the Dedication of a very valuable Work, though his Secretary, who governed his Liberality, had been bred at the Feet of *Gamaliel*,

malici, and pretended himself to be a Wit. Nay, I have known a great Man give 20 Guineas to a Harlot in Distress, and only two Guineas to a Man of Learning after three Months waiting, though in greater Distress.

To set one Part of this Account in a plainer Light, I will give you a short Dialogue I once over-heard on this Subject. Colonel *Friendlove*, a Man of Honour and Bravery, meeting my Lord *Flash* thus addressed him :

Fr. My Lord, *Trueman*, a Person of Merit, Wit, and Learning, is reduced to great Necessity; it would be generous in your Lordship to contribute something towards his Relief.

Lord. Faith *Ned*, I am so thoroughly exhausted, that I have not a Penny to spare : I have subscribed an Hundred Guineas to the Opera ; and honest *Sue Frowfy*, a necessary Woman in her Occupation, is under some Distress ; I am obliged to subscribe, with some other Gentlemen, to her Support. Then there is *Rochferina* *, who, being worn out in the Service of the Bed, wants 500 *l.* to set her up in a Coffee-house. All the *Beau Monde* have given large Contributions : *Court* and *Country* strive who shall give most. My Lord — threw down 60 Guineas at once, so that I cannot in Honour but make one : Dear *Ned*, I beg you would excuse me. *Trueman*, I confess, is a Man of Merit, and I pity him ; but —

Fr. But, my Lord, Men of Quality should think the Support of *one* Man of Merit and Sense of more Value, and more worthy their Bounty,

E 2

than

* *Why not F—y M—y, or C—P—ps.*

than all the *Rochferinas* in the Nation, if she had as many Charms as some Men have thought her to have.

Lord. Good Colonel *Friendlove*, you know the Great — When did you know one of them part with a Guinea without Pain, for a truly generous Action? Prithee, dear *Ned*, consider my Expences: I have sometimes Half-a-dozen Mistresses, and two Ladies extraordinary, who are not known to the Town, besides my Footmen and Valet, who must be encouraged in their Occupation: And then reckon how many thousand Expences I must be at in Play, and what then can I have to give to Men of Merit? What do you call Merit? Can he make me laugh? For if a Man cannot do any immediate Service to my Pleasures, I cannot imagine where his Merit lies.

The Colonel pressed hard, but the Lord left him full of Laughter.

By this Dialogue we may see the general Bent of many of the Rich to centre every thing in themselves; to value nothing but for themselves; shun no Vice that will gratify their Inclinations; to be shocked at no Impiety that will divert them, nor pleased with any Piety that reproaches their Irreligion.

*Humour is their Religion, Power their Rod,
Their Wit Buffoon'ry and their Will their God.*

They esteem nothing *Wrong* that promotes their Interest or Pleasure, nor any Thing *Right* that gives a Check to either: They are scarce so honest as to be Hypocrites, but by their open and avowed

ed Profaneness, Licentiousness, and Atheism, give Example and Encouragement to Sinners of a lower Class. Of the generous Ties of Friendship they have no Idea: Mutual Interest, Revenge, or Debauchery, unite Particulars for awhile, and they fall from the greatest Intimacy to the greatest Enmity, without any Struggle or Remorse. The dearest Friend, or the greatest Quality, shall be denied Admittance, whilst a splayfooted pert Plebeian shall pass through all their Apartments without Controul; and when a Drab, sprung from the lowest and most infamous of the Mob, and as abandoned in her Understanding as Body, shall be admitted and received with eager Arms and ardent Eyes by the fond salacious ———, and the Reward of her loathsome Embraces is more than would provide for Half the indigent Men of Sense in the Nation: But, when needy Merit sues, they are as tenacious of their Gold as Misers, as if Poverty would attend what was given away from their Vices and Pleasures.

And yet they are so very whimsical some of them, as to desire to be thought *Patrons*, FAVOURERS OF MEN OF LETTERS! Thus *Sejanus*, a famous Trickster in his Time, and who got both Wealth and Titles by his Cunning, set up for this as well as Religion, never meaning to exercise either. He indeed was familiar with a certain Buffoon of that Time, a notable Ridiculer of Religion, though a Priest, who had more than once changed his Side, written round the Compass, but had this Constancy in all his Writings, to take Care to be always in the Wrong, which ever Party he defended; but never did any Thing for a Man of real Merit in the Commonwealth of Letters, from his Rise to his Fall.

Varus,

Varus, whose Writings had met with much Applause, applied to him, in Hopes, from a professed Patron, to find some Encouragement, believing that he might at least be on a Level with his Valet de Chambre; and therefore having found out (by the Order of *Sejanus* himself) a small Post for Subsistence, this FAVOURER OF MEN OF LETTERS, making slight of the Request, bid him study *Spanish*. The poor Gentleman, not comprehending the Denial of his Suit in that diminutive Joke, applies himself to the learning that Language; pays a Master, and out of his little Stock furnishes himself with Books; and being now arrived at a tolerable Mastery in it, returns to our *Favourite*; informs him of the Progress he made, according to his Order, in the *Spanish* Tongue——Do you then, says *Sejanus*, understand *Spanish*? Yes, my Lord, replies the other.——Why then honest *Varus*, BUENOS NOCIOS, says the Patron, and so left him without any other Comfort *.

But indeed, it was but a wanton, whimsical Air that *Sejanus* had a Mind to give himself, after the ill-digested Fumes of an Over-night's Debauch, when he assumed the glorious Title of FAVOURER OF MEN OF LETTERS. Alas! there goes more to the forming a Patron, than Nature or Application ever did afford him. There is required a Greatness of Soul, a Largeness of Heart, wholly unknown to that Gentleman. A Patron ought to have a good Taste himself in all the politer Arts, that

* It has been often said, that the late E—— of O——, when at the Head of the Ministry, played the same Prank with an honest Gentleman; who, being informed that he had learned the *Spanish*, made this Answer, Then, Sir, you have the Advantage of reading *Don Quixote* in the original Language, and so left him to seek his Fortune.

that he may be able to distinguish an Artist from a Pretender.

Tiberius, *Sejanus's* Master, was full of Craft and Subtility, had a false Discernment by which he was mistaken in his Judgment of the People, and that made him use cruel Precautions against Persons who he had the least Reason to fear; being thus possessed (through the Advice of his chief Minister) his Cruelty daily encreased, and as he that offends is the first that hates, no wonder the *Romans* became odious to him.

Such was the unjust and barbarous Usage of those brave People, that if a Person of considerable Merit shewed any Passion for the Glory of the Empire, he was immediately suspected and charged with a Design to raise Commotions; so was likewise those who expressed an innocent Remembrance of Liberty; nor were humane Sentiments allowed of, it being termed a secret Offence for any one to lament the Loss of *Augustus*, or to shew a Tenderness for his Memory. A modern Author affirms,—“That *Tiberius* corrupted every Thing that was good, and introduced every Thing that was bad into the Empire.”

Mecenas was a Minister of another Stamp, whose Temper and Disposition was as different from *Sejanus*, as *Augustus's* was from that of *Tiberius*: In fact, he was a very honest, good-natured, and an ingenious Gentleman, though much given to his Pleasures; yet he apprehended the Affairs both Public and Private with great Clearness and Solidity. He was generally allowed to be more capable of advising than acting, and it was principally through his Advice that the Empire was preserved, and at the same Time he was a noble Patron of the Arts and Sciences—insomuch, that even at this Day, when we would inforce the Character of one that is really so, it is sufficient to call him a *Mecenas*.

His

His Master *Augustus* had a just and nice Insight into Things, by which he knew the Genius and Bent of the People, and therefore found no trouble in making the Heads of a Party change a voluntary Submission into a true Subjection.

Augustus allowed his Subjects the freedom of giving their Judgments in general Affairs, it being his Opinion, that it was a Man's Birth-right to speak his Sentiments of those matters that were published. The Way he took to govern the Empire, was by the Senate, and the Senate was governed by him—so likewise in free States, wise and good Princes govern their People by the Advice and Consent of what we call a Parliament, and such Assemblies, where they are uncorrupted, as readily submit to be governed by their Sovereign.—*Augustus* was a great encourager of those who had done any Service to the Empire, but carefully avoided saying any Thing of the Duty the People owed to himself: nor were Men of Letters neglected, on the contrary he cherished and supported them.

The antient *Greeks* and *Romans*, who were strenuous Assertors of Liberty, took Care of and encouraged the Literati in general, but more especially of the Poets; and it would have been highly honourable to the Memory of some great Men, had they early intrusted the Drama to the Care of Men of Integrity and Learning, which might have rendered unnecessary the Act for regulating the Stage, it being a Query whether it has answered all or any of the good Purposes designed, any more than that of reducing the Draught of Waggons from 6 to 5 Horses; for it is certain, that both the Carriage of Goods and the Prices of Tickets have been since raised; now as to Plays, what was before called common Prices is no more talked of;—would it not be hard if this new Regulation should make the Poet subject to the Manager, in regard
the

the Poet is the Founder of the Feast, and the only Support of the Stage. But more of this hereafter.

This Town, and our Great Men have always had some favourite Writer, whom for a while they follow, caress, and admire; but these Favourites are generally like all *Favourites* the least worthy to be so. For look into Families, the *favourite* Child is generally the most untoward and least meritorious; waspish, peevish, proud, conceited and troublesome. Look into great Men's Houses, and the most worthless Scoundrel of the Family has the Ear of his L —, and so through other higher and lower Stations of Life. This proceeds either from some Likeness in the Minds of the *Favourer* and *Favoured*, or from the Obsequiousness to the Vices of the former, and that which is most agreeable to the reigning Passions of Men in Power.

It is often observed in the nobler Arts, that great Men judge not of the Merit of the Author by the Value of his Writings, but by his pleasant Conversation over a Bottle. B——'s humorous Way tickles their Pride, makes them laugh, and his smattering in some Arts, imposes on their Understandings; especially when they unbend; for then they are the least qualify'd to judge of real Worth. But if a Man be distressed, makes an indifferent Figure, and can't be serviceable to *their Pleasures*, be his Abilities ever so great, 'tis next to an Impossibility that he should meet with Encouragement. We may gather even from the greatest of Lyric Poets, the inimitable *Horace*, that he never would have had the Honour of an Intimacy with *Mæcenas*, had he not flattered him with

Mæcenas, atavis edite Regibus,

O et præsidium et dulce Decus meum.

And after this, condescending to sing the golden Tresses of his wanton Harlot.

Julius Cæsar confessed he was rich when he saw himself able to reward Merit. He was above resenting the Arrows of Wit, though aimed at himself, and entertained *Catullus* with as much Civility and Kindness at his Table the next Day after he had wrote a very abusive Epigram upon him, as if he had been penning his Panegyric.* How different was this from * * *, who caused *Eugenius* to be turn'd out of his Post, only on Supposition that he was the Author of a Paper, which reflected upon him. †

Among

* This puts me in Mind of a Story I have formerly read, greatly to the Honour of King James I. Some satirical Verses were published, highly reflecting on him for neglecting to assist the unfortunate King of Bohemia his Son in Law; being brought to his Majesty, as they were reading in his Presence, he several Times declared, that the Author should either be hanged, or his Ears cut off on the Pillory, untill the two last Lines were repeated.

So God preserve the King, the Prince, the Peers,
And send the Author long may wear his Ears.

These so well pleased the King, that he cried out, by my Sal Man, he is a bitter, but a witty, Fellow, and shall e'en wear his Ears for me.

† A worthy Gentleman met with the like Fate (as I have been informed, by an Order from Lord B—— Secretary of State) who was turned out of his Place, as Chief Clerk to Sir E—— d N——y, the then A—— G——, upon a Supposition that he was the Author of a Copy of Verses called, the British Ambassadors's Speech to the French King, after the Conclusion of the Peace at Utrecht: Which was allowed to be of the utmost Service to the Succession in his Majesty's Royal House. What Reward do you think he afterwards met with? — Nothing, — nor the poor Printer, tho' he was fined, imprisoned, and more than once pillored, for printing it: Nor did the Persons meet with any, who zealously dispersed them; to the amount of above 20000, throughout Great-Britain and Ireland. For it has been since judged by many, that those intrusted with the Administration, after his late Majesty's Accession to the Throne, strictly pursued what has been several Times attributed to that great Statesman the Earl of Clarendon, — not to do any Thing for the King's real Friends in the mid Station of Life, for that they would still be such, whether they were treated well or ill. — A fine Example this.

Among all our *Patrons*, none are of less Value than several who are Courtiers, Money they won't part with; nay, some are so sparing of their Interest either with their Prince, or their Brothers in Power, and are so zealous for the making the most of their Posts, that it is a Maxim among many of them never to ask a Favour of one another for a Friend, lest they should be obliged to return it by doing the like for his. Thus we have known a Design, that would have provided for all the polite Men of Letters in a Country, neglected, because it properly belong'd to my Lord such a one's Post to be apply'd to in it. It is said, the *Spanish* Courtiers are in particular very strict in these Points, which the Reader will in Part find from the following Story:

His *Catholick* Majesty, *Philip* the third of *Spain*, writing Letters in his Closet, had a Chaffing-Dish of Char-coals * plac'd near him (it being very cold Weather) but this Fire beat so in his Face, that his Head was all over as wet as if dipt in Water. The Marquis *de Pobar* observing this, inform'd the Duke of *Alva* as Gentleman of the Chamber, in order to have it removed: He reply'd, that it was none of his Office, but that the Duke *Duesda* ought to be told of it, whose proper Station it was. The Marquis *de Pobar*, being troubled to see the King in this suffering Condition, and not daring to ease him, for fear of invading another Lord's Province, left the Fire still in its Place, and sent Word of it to the Duke *Duesda*. But this Duke happen'd to be out of *Madrid*, surveying a House he was building in the Country, and therefore he again proposed the removing of the Fire to the Duke of *Alva*, but he was inflexible, and chose rather to send out of Town to the Duke

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Duesda,

* *Whose suffocating Qualities are well known to any one that is acquainted with the Rudiments of Natural Philosophy.*

Duesda, so that before he could come to the King, he was almost spent and dead, and that very Night fell into a violent Fever, attended with an *Erysipellis*, which soon became inflam'd, and the Inflammation grew into the Purples, which gave that Monarch his Death.

Thus while great Men stand on Punctilios of Places, the noblest Designs for the public Service must prove abortive.

All States that have been eminent for boldly asserting their *Liberties*, have been zealous for the established Religion. *Socrates* in *Athens*, lost his Life under Pretence of having taught Principles destructive of the Worship of his Country; even the *Romans*, a great and brave People, were very religious. They never undertook a War, or Battle, or made a League without the Direction of their Gods and piously consulting their *Augurs*. But to go to the *Children of Israel*, a People receiving *Liberty* from God himself, they never assembled in the Field, before they had asked Counsel of God, or if they did, they constantly found their Punishment in their Neglect. The League they made with the *Gibeonites*, was done without consulting the divine Oracle, and therefore condemned.

But here where the purest Religion is established, Atheists write publicly against it, though with as little Reason and sound Argument as Modesty. It is almost a Scandal to make a sincere Profession of Religion, the Censure of Hypocrisy is the least Evil you incur with those very Men, who are even most clamorous for the Church. Sorry we are to say it, some of the Clergy themselves shew the Way to Infidelity, and by loose Lives, Pride, hard Heartedness, Want of Charity by an unforgiving Temper, Avarice, Drunkenness, Lewdness and Prophaness, level the Honour of the Temple with the Dust. They advance such strange and monstrous

monstrous Doctrines, as if to be a good Christian, a Man must cease to be a Man, and that only Slaves can be saved. The Priests even in the Times of Popery were obliged to read *Magna Charta* to the People, so as to apprize them of the Rights and Liberties which the Law of the Land had given them. In short, if those Gentlemen would change their manner of Living, and would teach us to love one another, we should all be soon good Subjects, good Neighbours, and good Christians. But by the Methods taken of preaching up new Doctrines, not to be found in the Epistles or Gospels, we shall never be able to tell when we shall come to the End of our Belief.

The next Thing to *Religion* is that of the Love of our Country which, a Man best shews by strenuously supporting its Rights and Privileges. But we are fickle to a Proverb in every Thing; what we adored Yesterday, we hate and abuse to Day. No Services to the Public, no Benefit to his Country can protect the greatest Hero from insolent Reproaches; nor any Treachery so flagrant as to stop an Applause of a Person in Vogue; but his Satisfaction of Success must certainly find some Alloy, when he reflects that the Continuance of his Glory is of so short a Duration, that those who worshipped him as the rising Sun To-day, will shew greater Joy and Satisfaction when he sets To-morrow.

But this Variety and changeful Temper of the *Britons*, is not confined to political and religious Opinions, but extends even to our Habits, Food and the like. We are always preposterous in our Fashions: Sometimes the Ladies build up their Head three Stories high; then of a Sudden they change their Minds, and instead of it put on a little Slip of Linnen flat on their Heads, next they

they carry a great Number of Yards of Silk in their Petticoats ; and wear large Hoops six Yards round, besides garnishing their Legs with white Stockings, and, that they be more conspicuously seen, wear short Petticoats. The Men will have large Tye and Bagg Wigs in the Summer, and Tupee and Night-cap Wigs, and many other Sorts, in the Winter. But in *Greece* and *Rome*, the People were constant in their Garments, every Age and Nation had Habits which they wore, and never varied upon any Consideration whatever.

The same Inconstancy we find in our Food, good *English* Beef and Joints of Mutton were in Esteem among our Ancestors, who were Zealots for *Liberty* and *Law*. Nay, we had a King once, so justly indulgent to *English* Beef, that, as a singular Mark of his liking the Meat, he placed on a Joint of it the Military Honour of Knight-hood ; and it has been ever since called a *Sir Loin of Beef* ; so that by its hereditary Title, we are apt to think it above the Knight Batchelor, and the more so, because the same King gave Rise to the *Knights* *Baronets*, of which Order we take this to be. Some of our modern Politicians would have him thought the Son of a Butcher, as *Virgil* told *Augustus*, that he was of a Baker, for his great Passion for Bread, since he generally exprest his Bounty in Donations of that Kind.

Now you cannot Dine with a great Man, but you will have in every Dish on the Table, some little *French* Kickshaws, where the Flesh is so disguised, that it puzzles an ordinary Capacity to discover what the Ground-work is ; whilst the old *English* *Sir Loin* is banished to the Side-board. We know not but that this great Alteration of our Food and *French* Cooks (with the Assistance of *French* Tailors, *French* Peruque-makers, and *French* Valets

lets*) has propagated the *French* Interest as much as any Thing else, except the *French* Gold. For if our Nutriment be according to our Food, we know not

* At this Day it is carried to a much greater Height: For, there is another Mischief, many believe the Nation has laboured under for some Years, that has not been sufficiently considered; I mean, where great Ministers of State, Captain Generals of Armies, Admirals of Fleets, and other Persons intrusted with the Affairs of the Government, entertain French Valets in their Service, during the Time we are at War with France. Pray, do not these great Personages, after they have read their Dispatches, often put them in their Pockets, or lay them upon their Tables either in their Dressing-room or Closets? And has it not been known, that sometimes they have gone out in a hurry, and forgot to lock them up? Besides, when they are dressing how frequently are their particular Friends with them, speaking of several important Matters in the Presence of these Men: May not a Word accidentally drop concerning Schemes that are then concerting against the French; in short, might not an artful Valet, from reading his Lord's Papers, and what he might gather from loose Hints, gain a perfect Knowledge of the whole to be transacted, that were then believed to be secretly carrying on, and thereby discover them to his Countrymen, and so put them on their Guard, as to render abortive what were design'd to have been put in Execution.

Indeed at Times—we may receive some Comfort from reading the News-papers, that our Fleets are returned Home in safety from the Coast of France, having failed in their Attempt to surprize the Places they were destined to; and at last concludes the News-writer, by Way of Sneer, thus ended the first secret Expedition. If any should afterwards be suspected of not doing their Duty, it may be likewise possibly seen in the same papers, that such a one and such a one were tried by a Court Martial, at a very great Expence to the Nation, and ended in his, or his Acquittal.

A Martial Court, shall try their Brother's Cause,
And they'll acquit him — for they have martial Laws.

See Prejudice detected.

But, to consider the Point a little further, as to what might encourage a French Valet to be a Traitor to his British Master: He may be an Exile, and by his Perfidy obtain a Pardon, and a considerable Reward. Supposing the French Valet's Case not so bad, has he not quitted his Country, either upon Account that he could not live there, or to better his Fortune, that is where they are Papists, as many of them are? Is it not natural for a Man to think of returning to his own Country, in order to end his Days, as soon as he has gained what he proposed from quitting it? Will he not be much better received if he has, during the Time of his residing

not but that eating thus always *French*, makes us think and act *French*. The old *Lacedemonians* were constant to their black Broth, and when they altered their Food they altered their Manners. In Fact it is plain, that this Inconstancy of Temper is another Cause for the *Groans of Great Britain*.

Our Passion for the *French* is now grown to such a Height, that nothing will do with many, but sending their Children to be educated in *France*, and we are credibly informed, that there are now an infinite Number of *British* Children at School in divers Parts of that Country, under Pretence of their having a better Opportunity of learning the *French* Language and Manners. Consider not only what large Sums of Money are spent abroad owing to this Infatuation of the People, as well as the Danger of having their Children drawn in to forsake the Protestant Religion and turn Papists; and whenever that is the Case, which we are afraid is very often, these Persons upon their Return to their native Country, can

ding among us, discovered some important Secret that had proved useful to his native Country? From all which, and many other Considerations, these Sort of Men are, by several of the sensible Part of this Nation, looked upon as so many Spies. Pray let us enquire how the *French* behave to the *English*: Do any of their Generals, or Ministers of State, entertain, in their Service, any of our Countrymen in so near a Capacity as we do theirs, especially at the Time they are at War with us? we believe no Man can shew an Instance of it.

But not to leave this Subject without expressing our Hopes of seeing an Act passed, to make it High Treason for any Ministers of State, Generals of Armies, or in short any Person intrusted with the Affairs of the Government, to entertain *French* Valets in their Services, even though they marry *English* Women during the Time we are at War with that Country. If such a Law was made, and strictly put in Execution, it is not to be doubted but we shall soon become as remarkable for transacting our Affairs with Secrecy as the *French* did theirs in the last War. As to those who are so thoroughly frenchified, that they cannot live without such Sort of Servants, let them, in the Name of God, go and live in *France*, and, to use the old *British* Saying, Joy go with them.

can be considered in no other Light by all true Britons, than so many Enemies * — This Evil has been growing for some Time; but however,

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* *The French have been gaining Ground in Britain for many Years, but much more since the last War, they are become so great FAVOURITES with several, that there is scarce a considerable Village within 20 Miles of London without a French Boarding-School in it. I was passing by Billingsgate the other Day, and accidentally overheard a pretty Dialogue between a Fish Woman and another; Pray how does Miss, says the Enquirer, go on with her Learning? Most delightfully, answered Madam; particularly in her Dancing and French: At what Boarding-School? at — replied the Fish Woman; and tho' I listened with great Attention, I could not hear one Word of Miss's improving herself in that which was accounted heretofore very proper for such Ladies to learn, in order to make them good Housewives. In the midst of their Discourse, the Fish Woman observing me near her Stall, cried, what do you want, Master? On saying not any Fish, she replied, you had better go about your Business. From thence, I proceeded to an Alehouse in the Neighbourhood, and there I observed several Politicians in close Conversation as to what passed in the last War in Flanders; and found one and all, giving high Commendations of the French, both in Respect to their being able Engineers, and the best of Soldiers: How, says your Servant? What, better than the British and Irish? Surely, says a very meagre Fellow, you are very little acquainted with Military Affairs: Did not the French in one Campaign, gain almost all Flanders? For my own Part, continues he, all my Children shall learn not only the French Language, but their Fashions; and that they may be the better initiated in both, I will send my Daughters to St. Omer's, and my Sons to Paris; and in that I shall follow the Example of that great and good Alderman —, whose Children may truly be said to walk, tread, and dance better than any Citizens Children in London. Hearing this, and believing these honest Men had been imposed upon, thro' the Artifice of some wicked Enemies to the Prosperity of our Country, I endeavoured to shew them how absurd such Proceedings were, and the Injury the Public must sustain, from Britons sending their Children to be educated in Popish Countries: They rejected what I had to offer with Contempt. So finding them obstinately bent on supporting what they had asserted, I left them to run on as they thought proper.*

From thence a Boat carried me to Whitehall: After taking a Walk in the Park, I shaped my Way to Soho; about 8, I seated myself in the Company of several French Refugees. Nothing was talked

we have seen with Pleasure an Article in the Public Papers, that next Sessions of Parliament an *Act* would be moved for, to restrain Persons from send-

talked of but the Grandeur of Paris, of the French, and their Superiority to the English; in short, they were so extravagant in their Commendations, that instead of making me angry, set me a Laughing, and put me in Mind of what Sir Richard Steele observed, as to the Behaviour of these Refugees in his Time. Notwithstanding they had met with such Lenity from good Queen Anne, and the British Nation, after they were drove to seek Shelter among us, from the cruel Persecution of LEWIS XIV. even then they could not help speaking in Favour of their Grand Monarch, when they heard the English had beat his Army in several Engagements. I would in my Turn have answered those Gentlemen, by speaking of the Grandeur of the City of London, and of the British Nation; but as I found they did not seem inclinable to hear me, — desisted; — and as many of them seemed to be Tradesmen, I endeavoured to turn the Tables, by representing how w^oldly they were treated in London; far different from what the English meet with in Paris, not to say any Thing of Religion; — Here a Man sets up any Trade or Business he pleases; that is not the Case in Paris: Our Countrymen there are denied, even tho' they are what they call Catholics, in short, they cannot obtain the Freedom of setting up a Trade there, unless they pay at least 7000 Livres. Next, I demanded of them to shew ten English Shop-keepers in that City; indeed this is a Fact, some of our poor Wretches are admitted to Work as Journeymen to their Grand Masters; and even that must be esteemed as a Favour. This last Discourse seeming more disagreeable to my French Friends than the former, I quitted the Company. Upon the whole, I have taken Notice from my little Observations, that most Foreigners are fond of crying up their own, and depreciating our Country; yet they want to be Naturalized — and if we consider a Moment the Injury we may sustain from it, especially when they serve on Juries, where the Property of the British are concerned, is it not reasonable to believe, that they will rather judge according to the Laws they have been bred under, than agreeable to ours? Then surely, we ought to be cautious how we Naturalize any Foreigners, let their Pretences to Religion be what they will; now as to the French, Experience has convinced us of the Truth of what a British Patriot urged upon a solemn Occasion: 'The French have given us their Fashions and their Language, what now remains from them is to give — their Laws — which God avert.'

Here I shall introduce an Extract from the Life of Cardinal Woolsey, wrote by Mr. William Cavendish, (who was one of

sending their Children to be educated in *Popish* Countries. Should no Steps be taken for that End, it is feared that in a few Years, it will be another principal Cause for the heavy Groans of Great Britain.

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of the Ancestors, as Dr. Kennet affirms, of his Grace the Duke of Devonshire, Father of the Marquis of Hartington, Master of the Horse to his Majesty) touching the Directions the Cardinal gave to his Servants, as to their Behaviour to Him and the French, during their Attendance on him in his Embassy to France; and which we are the more induced to do, in Regard it was written by one who was an Eye Witness of the Transaction, serving at that Time under the Cardinal in so near a Capacity as Gentleman Usher. These are his Words: ' When all his Train
' and Carriage were landed and all Things prepared for his Journey,
' his Grace called all his Noblemen and Gentlemen into the Privy-
' Chamber, where, being assembled before him, he said, — I have
' called you hither to declare unto you, that I would have you both
' consider the Duty you owe to me, and the Good-will I seemably
' bear to you for the same. Your Intendment of Service is to fur-
' ther the Authority I have by Commission from the King, which
' diligent Observance of yours, I will hereafter recommend to his
' Majesty, as also to shew you the Nature of the Frenchmen,
' and withal to instruct you in what Reverence you shall use me,
' for the high Honour of the King's Majesty, and to inform you how
' you shall entertain and accompany the Frenchmen, when you
' meet at any Time.

' Concerning the first Point, you shall understand, for divers
' weighty Affairs of his Grace's, and for meer Advancement of
' his Royal Dignity, he hath assigned me in this Journey to be his
' Lieutenant; what Reverence therefore belongeth to me for the
' same I will shew you.

' By Virtue therefore of my Commission and Lieutenantship, I
' assume, and take upon me to be esteemed, in all Honour and
' Degrees of Service, as unto his Highness is mete and due, and
' that by me nothing be neglected that to his State is due and apper-
' tinent; for my Part, you shall see that I will not omit one jot
' thereof. Therefore one of your chief Causes of your Assembly at
' this Time, is to inform you, that you be not ignorant of your Duty
' in this; I wish you therefore, as you would have my Favour,
' and also charge you all in the King's Name, that you do not for-
' get the same in Time and Place, but that every of you do observe
' his Duty to me, according as you will at your Return avoid the
' King's Indignation, or deserve his Highness's Thanks; the which
' I will set forth at our Return, as each of you shall deserve.

' Now

The next Grievance that has been very justly complained of, has been that of the encouraging and wearing the *French Manufactories*, by several

* Now to the second Point, the Nature of the Frenchmen is such, that at their first Meeting, they will be as familiar with you as if they had known you by long Acquaintance, and will commune with you in their French Tongue, as if you knew every Word, therefore use them in a kind Manner, and be as familiar with them as they are with you; if they speak to you in their natural Tongue, speak to them in English, for if you understand not them, no more shall they you. Then, speaking merrily to one of the Gentlemen, being a Welshman, Rice, (quoth he) speak thou Welsh to them, and doubt not but thy Speech will be more difficult to them, than their French shall be to thee. Moreover he said unto them all, Let your Entertainment and Behaviour be, according to all Gentlemen's, in Kindness; that it may be reported after our Departure from thence, that you were Gentlemen of very good Behaviour and Humility; that all Men may know, you understand your Duties to your King, and to your Master. Thus shall you not only obtain to yourselves great Commendations and Praises, but also greatly advance your Prince and Country.

* Now being admonished of these Things, prepare yourselves against To-morrow, for then we purpose to set forward. Therefore we his Servants being now instructed, and all Things being in a Readiness, proceeded forwards the next Day, being Mary Magdalen's Day.

This shews what an Opinion that great and able Minister had, in respect to keeping up the Honour of his own Country worthy a Patriot; but now we are so much Frenchified, that we scarcely go any where, without French being mix'd in Common Conversation. What! says a Blunt Fellow; are not our Petit Maitres content to shove the Old English Sir-Loin of Beef to the Side-Board, but must needs drive our Grand and Noble Language to be spoke only, and that rarely, by the lower Class of People? Good God! what! have our Great Men forgot that the old Romans, wherever they proposed to conquer, first took care to introduce their Language and their Fashions. How do you know the Designs of the French? it becomes all wise States to be on their Guard, — witness the last Rebellion.

I was mentioning these loose Hints the other Day to a worthy Briton, and a Member of Parliament too, who replied, that as to himself, he was once intrusted with a Commission from the British Court, and being introduced to one of the French Ministers, that Nobleman spoke to him in French; he replied in English: The

French

veral Persons of *Note*, in Defiance of our *Laws*; and that, even as some aver, in the *R——P——*. If the *Great* should thus continue to encourage our *Rivals* in Trade, to the Prejudice of their *Native Country*, it must certainly give Cause for the *Groans of Great Britain*. — Since the writing this we have been informed, her *Royal Highness* gave express Orders on her *Birth Day*, that none should appear at her *Court*, in any other Dress than those of the *British Manufactory*. A most princely Example, deserving the *Imitation* of every Son and Daughter in *Britain*.

But now let us see how the *Venetians* acted, in order to promote and serve their Country.

The Founders and Governors of that Republic were always willing, that their Subjects should exercise themselves in Voyages, and Sea-Traffick, believing that these might enrich their Country, and would make them known to foreign Nations; and indeed the very Situation of their City invited them to it; for, as the Inhabitants had not Lands sufficient

French Man seemed to be surprized, saying, *Monfieur, je vous n'entends pas. Why then, says our True Briton, we must have an Interpreter; and in that Manner conversed with him in Publick, whilst he was transacting the Commission he was entrusted with.*

Quere, As certain Great Men seem to think, that they cannot support the Grandeur of their Families without the Assistance of French Servants; why should not their Prince, in order to support his Royal Dignity, employ such Gentlemen likewise, and from Time to Time send them his Ambassadors and Consuls to the different Courts and Ports of Europe; in regard such Grandees seem so diffident of the Capacities of their Countrymen. — Pray what is become of the Professors of modern History and modern Languages in our two Universities, which his late Majesty was so gracious and generous to institute and encourage.

It is to be observed, that nothing here remarked is designed as a Reflection on the French Nation, but only by way of Memento to our own, not to loose Sight of the just Observation of one of the Antients, who says, he that praises the Manners of another Country preferable to his own, must be considered as an Enemy to it.

cient to employ themselves at Home, they fitted out divers Ships to trade into all Parts of the then known World, in which they sent their Gentlemen to learn Navigation; some of them remained in foreign Countries, others, after they had sufficiently improved themselves, and were grown rich, returned to their native Country to settle, spend the Income of their Estates, and be useful to the Commonwealth. Very good Policy, the true Way to enrich and make their own Country happy, and worthy of Imitation.——But what can be said of such of our Gentry, Nobility, &c who carry our Wealth Abroad, and come *impoverish'd* Home?

But now to speak of some mischievous Practices. It has been remarked by several, that within these 40 Years, horrid Offences have been more openly and notoriously committed among us, than formerly; particularly *Murder*, *Forgery*, writing *Threatening Letters*, and *Perjury*, and all of them to so great a Degree, as scarcely to be paralleled in any History or Country.

1. *Murder*, one of the greatest Offences, was so common that our Goals were filled with Persons guilty of that horrid Wickedness; so that besides an innumerable Number of other Instances of Murder, three were committed of the deepest Dye, and by different Women, who were very deservedly executed. The first for poisoning her Husband, the second for poisoning her own Father, and the third for murdering her Uncle; and therefore the *Legislature*, the more effectually to deter Persons from being guilty of this notorious Crime, enacted a new Law for the further punishing, and inflicting additional Penalties upon such Offenders. (*)

2.

* The Purport of the Act passed for the further punishing of Murder, was, that the Party convicted should be Executed the
se-

2. *Forgery* was got to a great Height, and so many Persons detected of being guilty of the Offence, that it greatly affected the Credit of the *Nation*, and loudly called for the Interposition of *Parliament* to prevent the spreading of so dangerous an *Evil*; and for that End, an *Act* passed for further punishing that Crime; before which, it was hazardous for a Man to write his Name for fear it should afterwards be *forged*. (†)

3. *The writing threatening Letters* with a View to extort Money, was another great Offence, that was privately carried on in many Parts of this *Kingdom*, filled with horrid and shocking Imprecations of murdering those who should refuse, or neglect to comply with their wicked Demands. This gave so great Offence and Scandal to the *Nation* in general, and were so disturbing to the Minds of the *religious* and *virtuous* Part of the People, that at last the *Parliament* took it into their serious Consideration, by using their best Endeavours to put an End to so great an *Evil*. (*)

4. The last Offence, *Perjury*, was so frequent and common, that the *News Papers* were filled with Accounts of numberless *Perjuries* (||) being committed

second Day after Condemnation (unless the Judge who tried the Cause, should order a Reprieve;) and their Bodies given to the Surgeons to be anatomiz'd, which, it is hoped will have a good Effect.

† The *Parliament*, to restrain and more effectually punish Offenders, thought proper by a New Law to make the committing of *Forgery* Capital, notwithstanding which, it is almost incredible to think the Numbers that have been found guilty, and Executed since.

* By passing a Law to make this Offence also Capital; yet that has not been sufficient to deter several from pursuing their former wicked Practices. But however, this is to be observed, that the Offenders have been generally detected, tried, and publicly Executed.

|| *Perjuries* being so many, and so greatly complain'd of, that the *Parliament* enacted a Law to add an additional Punishment to Persons

mitted in one *Court* or other, besides other Places, that it became a Reproach to the *Nation*, and gave so much Concern to the honest Part of Mankind, that *that*, as well as the other Offences last mentioned, were just Causes for the general Groans of *Great Britain*.

After

sons guilty of it ; besides Fine, Imprisonment, and the Pillory, the Judge was impowered, if he thought proper, to order the Party convicted to be transported for seven Years, and if he returned before the Expiration of that Time, he should suffer Death ; but some thought even those Penalties not sufficient, for that it ought to be made Capital. To this we shall subjoin the Observation of a French Writer on this Head, in a Work intitled the Spirit of Laws, and leave the Reader to make his own Remarks thereon.

‘ In France the Punishment of false Witnesses is Capital, in England it is not, now to be able to judge which of those two Laws is the better, we must add, that in France the Rack is used against Criminals, but not in England ; that in France the accused is not allowed to produce his Witnesses, and that they very seldom admit of what is called justifying of Facts ; in England they allow of Witnesses on both Sides. These three French Laws form a close and well connected System ; and so do the three English Laws, the Law of England which does not allow the racking of Criminals, has but very little hopes of drawing from the accused a Confession of his Crimes, for this Reason it invites Witnesses from all Parts, and does not venture to discourage them by the Fear of a capital Punishment. The French Law which has one resource more, is not afraid of intimidating the Witnesses ; on the contrary, Reason requires they should be intimidated, it listens only to the Witnesses on one Side, which are those produced by the Attorney General, and the Fate of the Accused depends intirely on their Testimony : But in England they admit Witnesses on both Sides, and the Affair is discussed in some Measure between them ; consequently a false Witness is there less dangerous, the Accused having a Remedy which he has not in France. Wherefore to determine which of those Laws are most agreeable to Reason, we must not consider them singly, but compare the whole together.’

N. B. By the antient French Laws, Witnesses were heard on both Sides, hence we find in the Institution of St. Lewis, Book i. Chap. 7. that there was only a præmunary Punishment against false Witnesses.

After those Crimes were getting footing among us, there sprung up a new Trade, that of the *Thief-Catchers*, a sort of Vermin, who were acquainted with all the Walks of the *Pick-pockets*, *House-breakers*, *Highway-men*, *Shop-lifters*, *Guinea-droppers*, and the rest; so that for the Value of your Things stole, you might have them again. This was making the Breach of the Law a Trade; and to these Rogues belonged *Brokers*, *Receivers*, and such as conveyed away, returned, or sold the stolen Goods †.

To this may be joined *Cheating*, which was so far spread, that some Men did not scruple to play *Crimp*, and vie with Sharpers in their *Dexterity*; which has for many Years, been a very great Cause for the *Groans of Great Britain*.

There is another Misfortune that has attended us for above an Age, we mean our Party Divisions, which have been carried to a very great Height. If we look into antient History, we find the little Bickering of the *Romans* always ended in something advantageous to Liberty, but this was before the Monarchy. *Ammianus Marcellinus* tells us, that all the Dissentions before *Cæsar* tended to the Good of the State, and afterwards to its Destruction. But this Author is mistaken, for most of the Divisions, after the *Gracchi* first came to Blows, heightened their Animosities, till by the Incroachments of the Nobility, and their entire Breach of the *Agrarian Law*, the People

† The Head of this Clan of Rogues, was the late infamous Jonathan Wild, who for a Time, carried on a great Trade with Impunity, 'till a Law was made on Purpose, as the late Sir William Thompson candidly told him, to punish such wicked Proceedings. That did not do with Jonathan, he continued to pursue his old Trade till he was caught in his own Net; and at last, justly hanged by Way of Example, in order to deter others from being guilty of the like Practices.

ple threw away their Liberty, and erected the House of the *Cæsars* for their Lords. Both Sides clamoured for the *Common-wealth*, but the *Pompeyans* included the *Common-wealth* in the *Aristocratic* Part of the Government, the Senate; and *Cæsar* placed it in the People, or the *Democratic* Part, by which he got them both into his Power.

Now as to our contending Parties, those who called themselves *Tories*, talked loud of the Constitution, the other who called themselves *Whigs*, were as loud. The *Tories* made it in Danger from the *Whigs*, the *Whigs* would have it the *Tories* were undermining it——In short, their Resentments against each other was for some Time carried on with such Animosity, that the Papal See began to conceive Hopes of gaining over *Briton* once more to her Interest, and that produced the following Piece supposed to be wrote by a *Whig*:

The CHARACTER of a TRUE ENGLISHMAN,
By Cardinal HOWARD.

Written originally in Italian, and addressed to the
POPE at ROME, by PASQUIN.

THE Free-born *English*, generous and wise,
Hate Chains, but do not Government despise.
Rights of the Crown, Tributes, and Taxes they,
When legally exacted, freely pay,
Force they abhor, and Wrongs they scorn to bear }
More guided by their Judgment than their Fear: }
Justice, with them, was never held severe. }
Their Pow'r by Tyranny was never got,
Laws might, perhaps, enslave 'em; Force cannot.
Kings are less safe in their unbounded Will,
Join'd with the wretched Pow'r of doing Ill;

For-

Forsaken most, when they're most absolute:
 Laws guard the Man, and only bind the Brute:
 To force that Guard with its worst Foe to join
 Can never be a prudent King's Design:
 What Prince would change to be a *Catiline*!
 Break his own Laws! shake an unquestion'd Throne!
 Conspire with Vassals to usurp his own!
 Let *France* grow proud beneath the Tyrant's Lust,
 While the rack'd People crawl, and lick the Dust:
 The manly Genius of this Isle disdains
 All tinsel Slavery, and all golden Chains.
England to servile Yoke could never bow:
 What Conqu'rors ne'er presum'd, who dares do now!
 In vain your Holiness may rack your Brain:
 No Son of yours that happy Isle can gain.
 Arm'd with true Gospel, and undaunted Law,
 They guard themselves, and keep the World in Awe.
 While *Charles* survives, and Parliaments can sit,
 They scorn your Tories' Swords, and Jesuits' Wit.

It was said, this Piece was wrote after the *Whigs*
 had gained Ground, and were got into the Mini-
 stry in King *Charles* II'd's Time, for in that Reign
 the Distinction of *Whig* and *Tory* had its first rise,
 by which Means the former Party Distinctions of
Cavalier and *Round-head*, seemed to be almost for-
 got, and thus these Parties continued for several
 Years, untill another set of Men arose, who drop-
 ping *Whig* and *Tory* for that of Court and Coun-
 try, has so far prevailed, that *Tory* and *Whig*
 seems with the sensible Part of Mankind to be al-
 most buried in Oblivion.—As to a third Party
 Distinction, the *Jacobites*, they for some Years
 have made a very great Noise, especially in *Britain*;
 it is to be hoped they are now so far lessened as to
 become very inconsiderable, and that the two other
 Parties will at least so far unite as to use their ut-
 most Endeavours to prevent the *Jacobites* from

ever getting any further footing among us (for in short, the *Tories* and the *Whigs* too, have at times accused each other of having favoured that Party :) If that should be truly the Case, it will greatly alleviate the *Groans of Great Britain*.

If we look into the City, though busy in their Trading and Stock-jobbing, yet they are as much divided in Politics, as the other more idle End of the Town, Court and Country, being all the Cry.

The Author of the Dissertation upon Parties, places the Birth of *Whig* and *Tory* soon after the Dissolution of the long Parliament, and one of the Writers in the *Craftsman*, speaking of these Parties, says,

If you ask a *Whig* for his Opinion of a *Tory*, he will tell you in general he is a *Jacobite*, or a *Papist*, a Friend to arbitrary Government, and against the Liberties of the People both in Church and State.

Take the Character of a *Whig* in like Manner from a *Tory*, and you will hear him described to be a Man of Republican Principles, a *Presbyterian*, and a sworn Enemy to the Church of *England*, and the regal Prerogative; nay, its well for him, if he is not set forth as a downright *Atheist* or *Libertine*, and an Enemy to all Government whatsoever.

But will either a *Whig* or a *Tory*, if you put the same Question separately to them, acknowledge these Characters to be just, or adopt such Principles as their own? No, there is not we believe one in a Hundred of either Party who would not deny them in the most solemn Manner, and exclaim very loudly against such uncharitable Treatment.

Hear

Hear the Poet.

Ye Whigs and Tories thus it fares with you,
 When Party-Rage too warmly you pursue;
 Then both club Nonsense, and impetuous Pride,
 And Folly joins whom Sentiments divide.
 You vent your Spleen, as Monkeys when they pass,
 Scratch at the mimic Monkey in the Glas;
 While both are one; and henceforth be it known,
 Fools of both Sides, shall stand for Fools alone.

Dr. *Swift* sums up the Account in respect to the Spirit of Parties in the following Words:

“ But there is one Circumstance, with relation to
 “ Parties, which I take to be of all others the most
 “ pernicious in a State; and I would be glad any
 “ Partizan would help me to a tolerable Reason,
 “ that because *Clodius* and *Curio* happen to agree
 “ with me in a few singular Notions, I must
 “ therefore blindly follow them in all: Or, to
 “ state it at best, that because *Bibulus* the Party
 “ Man is persuaded that *Clodius* and *Curio* do real-
 “ ly propose the good of their Country as their
 “ chief End; therefore *Bibulus* shall be wholly
 “ guided and governed by them in the Means
 “ and Measures towards it. It is enough for *Bi-*
 “ *bulus* and the rest of the Herd, to say, without
 “ further examining, I am of the Side with *Clo-*
 “ *dus*, or I Vote with *Curio*? Are these proper
 “ Methods to form and make up what they think
 “ fit to call the united Wisdom of the Nation?
 “ Is it not possible, that upon some Occasions
 “ *Clodius* may be bold and insolent, borne away
 “ by his Passion, malicious and revengeful? That
 “ *Curio* may be corrupt, and expose to Sale his
 “ Tongue or his Pen? I conceive it far below the
 “ Dig-

“ Dignity both of human Nature and human Reason, to be engaged in any Party, the most plausible soever, upon such servile Conditions.”

In short, the two different Parties have sometimes carried their Ill-will to such Lengths, that they would not read the Papers written by each other, so that the Ministry had little Cause to give themselves much Concern about the Mischief that either could do by their Writing, since there has not been we believe, one Convert made to either Side by the Pen, since the Revolution.

But this is to be observed, if a Man of public Spirit should be stirred up to speak the Truth, it is ten to one but he makes both Sides his Enemies, the Party in Power to oppress him with Prosecutions, and the Party in Distress, to leave him to sink by himself, and if the fallen Party ever rise to Power, he that has been the best Advocate for it, is sure to meet with Neglect instead of a Reward, as is evident from various Instances, some of which have been already taken Notice of; and here we shall add one Case more, that of the Reverend Mr. *Samuel Johnson*; who did not only write better than any other, and with greater Boldness against Popery and arbitrary Power, but suffered more barbarous Inhumanity for the Cause, and yet after the Revolution, had nothing left him but his own Virtue for his Reward. Such Treatment some think is sufficient to cut off all Zeal for the public Welfare of our Country, and leave nothing to *Great Britain* in her Miseries, but her helpless Groans.*

Next

* This has been so common a Case, that it's surprizing any one should repine at it; yet a Man who loves his Country, ought not to be discouraged from serving it upon all lawful Occasions, for true it is, Virtue has its own Reward. A Person lived in a Village for several Years in great Friendship with his Neighbours, and a Complaint

Next, to speak of that which greatly affects the lower Class of People, the taking Recognizances for petty Assaults, and returning them to the Sessions after the Parties have given each other Releases. — This occasions great Expences, and often causes the Defendants to employ low Solicitors, who take Money under Pretence of getting the Recognizances discharged, and too often omit it, tho', to raise that very Money, the poor Men frequently pawn their Cloaths, besides running in Debt and neglecting their Business, and being once behind-hand rarely recover, and, in the End, either the *Marshalsea*, or some other Prison, falls to their unhappy Lot, whilst the Parishes are burthened with their miserable Families.

This is not all; the Recognizances, not being discharged, are estreated—and some Time after (nay Years) when the Parties have forgot the Cause, their Goods have been taken in Execution; and where there were none, or not sufficient, they have been sent to *Newgate*, or some other Goal, where many have perished.* It has been said, so keen some of the penal Lawmen have been in raking up and putting in Suit old Debts as not to spare even Death† itself.

And *plaint arising on Account of their being deprived of some ancient Privileges, induced him to write and publish a Piece, in which he endeavoured to assert their Rights; and that was approved of by many of them as well as by the Public, and laid the Foundation for further Inquiry. But there being a Change of Measures in that very Village, what fell to his Lot was to be neglected tho' not forgot.*

* To put the Case general: Where there is no Release given, nor any Indictment found, is it not hard to estreat such Recognizance, because the Party has neglected or did not know he was to pay 2 s. 4 d. It may be answered, if it was not for such Penalties, none would appear; which we deny, because the Party would be liable not only to have the Recognizance estreated, but a Warrant granted to take him up in Case of an Indictment, which would sufficiently punish any one for Neglect. It is still to be hoped that one Time or other a Law will be made to prevent estreating Recognizances where there are no Indictments, and to punish Officers that should suffer such Recognizances to be estreated into the Exchequer.

† Hungerford Market.

And it is to be hoped, where Men in Offices encourage merciless Proceedings upon old or new Forfeitures, they would be so good as to hang up in their Closets, by Way of Memento, the Pictures of *Empson* and *Dudley*, who acted the like Parts in King *Henry VIIth* Time, and even pretended to have an Authority for what they did; but that would not do, for in the next Reign they met with their deserved Fate by the Hands of the Common Executioner. And says the Historian, — Their Names will stand infamous upon Record as long as the *British* Annals remain.*

The next Complaint has been the Expences attending Law-suits, chiefly owing to two Causes.

I. The Fees paid in useless Offices—We do not mean those which relate to the carrying on the Business, drawing up the Proceedings, Recording the Judgments, or proper to support the Honour and Dignity of the Courts of Justice.

II. The large Stamp Duties unknown to our Ancestors further greatly inhanche the Charges of a Suit, which if taken off, and the useless Offices purchased in by the Public, and all Causes for 20*l.* or under, determined by Civil Bill, as in *Ireland*, the Complaint would soon cease—but as there is little or no Hopes of any such Redress in our Time, all that can be said, the Persons who act fairly and honestly in their Profession, must continue to bear with Patience, as they have hitherto done, both the Blame and the Loss. For it is a just Observation, that where
Men

* The great Lord Bacon as well as Lord Shaftsbury, were against raking for old Debts: These are the Words of the latter to Mr. Baron Thurland when he was sworn into his Office.

“ Let me recommend to you, so to manage the King’s Justice
“ and Revenue as the King may have most Profit, and the Subject
“ least Vexation. Raking for old Debts, the Number of Informa-
“ tions, Projects upon Concealments, I could not find in the eleven
“ Years Experience I have had in this Court, ever to advantage
“ the Crown. But such Proceedings have, for the most Part, de-
“ livered up the King’s good Subjects into the Hands of the worst
“ of Men. See the Speech in the Lives of the Chancellors.

Men meet with Hardships they too frequently reflect on those who are often as much Sufferers as themselves, owing to their not understanding the Source from whence the Evil springs ; and whilst Men thus remain in Ignorance, no wonder they cry out against the Practisers of the Law, when they miscarry in their Causes.

Now we are speaking of the Proceedings in the Courts of Justice, and the Expences attending Law-Suits, it must be owned, that of all our Laws, those of Debt are the most preposterous, for the Insolvent and Miserable are sent to starve in a Goal, though their Misfortunes did not arise through their Neglect ; yet are they treated no better than those that have used the utmost Art to cheat and defraud their Creditors ; the Law having made no Distinction or Provision for their Relief, save that in Bankruptcies and of Debts, under 100*l*. In the mean Time several who could pay what they owed, ride at Liberty in their Coaches with Impunity ; the honest Creditors being often deterred from entering their Actions, least the Remedy should prove worse than the Disease ; should some be so hardy as attack them at Law, the Way of coming at the Goods and Effects of their powerful Debtors are frequently attended with very discouraging Difficulties, well known to those who are experienced in Matters of that Nature. It is true, we have several good Laws enacted which some compare to the Resolutions of the *German College*, that generally lie dormant, and are seldom or ever put in Execution ; if that is really the Case, surely it must raise the *Groans of Great Britain*.

In fact, it is greatly to be lamented, that the poor honest Debtor's deplorable Case has not been seriously taken into Consideration (both here and in *Ireland*) and some proper Methods proposed for their

Relief: How glorious would it be, if some of our great and good Patriots would bestow a little of their Time in drawing up Heads of a Bill for that End, which if passed into a Law, would not only be the Means of inducing several well inclined Debtors to return to their native Country, but also the clearing our Goals of the miserable and unhappy, and thereby make them useful to the State, for it cannot be denied since all the Assylums are taken away (except the Verge of the Court) that a great Number of Artificers and Manufacturers are daily flying into foreign Countries to avoid the Miseries of a Prison. The Dangers the Nation has suffered and now suffers therefrom, are too obvious to need any Comment. In short, many have thought if there was no holding to Bail for Debt as in other Countries, it would be better, except in extraordinary Cases, such as where the Debtor had been guilty of some gross Imposition on his Creditor, or was endeavouring to run away; wherever that appeared, why should he not be treated as a Criminal, imprisoned as such, and not suffered to be let into the same Ward with those who fell to Decay through unavoidable Misfortunes, let his Condition of Life be what it will.

There is still more Danger in the chusing of our Legislators, than to get good Laws passed and put in Execution. The several Acts of Parliament against Bribery and Corruption in Elections, make it plain that there has been Bribery and Corruption; and what has been, may be. The vast Sums of Money which Candidates spend to be elected would persuade us, that a *public Spirit* is not so lost as some imagine, since so many strive who shall pay most to be put into a Condition to serve their Country, not themselves. 'Tis said, that he that will buy Justice will sell it. But the Case is otherwise, the Members cannot

not get any Thing fairly by being chose, and it is impossible to believe, that so many Men of Estates would be at that Expence to purchase a Bribe from Court. To be sure, if there are such Men in Being, it would be the easiest and surest Way of sinking the Liberties of *Britain*. Indeed we have heard of a Parliament, that had sat a long while under the Suspicion of being bribed by Pensions and Places, but then to clear themselves from that Imputation, they made an unanimous Vote, that it should be Expulsion of the House for any Member to enjoy either Place or Pension from the Crown, so that this upon second Thoughts, may perhaps be no Cause for the *Groans of Great Britain*.

The want of the natural Ties of Humanity and Affection, the Band of human Society, especially in a free State, is of dangerous Consequence, sorry we are to say it, here the Father disinterests the Son, and throws him off to Misery and Contempt for the very Frailties he learnt in his Infancy and indulged in his Youth; and which he had all along experienced in himself. The Voice of Nature will not touch him. The Relation of Blood, which should be the Reason of Men's uniting in Justice and Love, is often the Cause of Disunion and Hatred, none being generally worse Friends than Brothers and Brothers, Sisters and Sisters; and the nearer Kin the greater Enemies. But formerly it was a common Saying among *Britons*, when two Men shewed an uncommon Respect for one another, that they loved as Brothers; now on the contrary, when two Men hate and despise each other, it is sufficient to say the same as if they were Brothers and born of one Woman; nay, even Marriage, the Foundation of the State, that should join Hearts as well as Bodies, has no Force; the very

being Husband and Wife frequently puts an End to the most violent Love: This being the Case, what can be the Consequence, but Disgust, Strife and Separation? In fact, there is rarely any Difference or Distinction of Mankind, other than what is merely nominal. We call Cousins, Nephews, Nieces, Brothers, Sisters, Mothers, Fathers; but the sacred Endearment annexed to those Names in the early Days of the World, is lost; Money is generally preferred to all manner of Duties, which is another Cause for the *Groans of Great Britain*.

A Gentleman very justly remarks—That there is scarce any one Act in a Man's whole Life so solemn, or of more Consequence, and yet there are few that are executed with less due Consideration than the making of a Will, which ought not to be executed without a great Regard to Affinity, Humanity, and Justice. Now as to Affinity, it ought never to be forgot; and though the next Heir may be a wild and profligate Person, his Children may not tread in his Steps; and though it may be prudent to keep a Son or Daughter, who has married contrary to the Inclinations of a Parent, at a Distance, during the Minority of other Children, yet the Law of the Land leaves every one, who is at Age, to choose for themselves, nor does the Scripture any where countenance the disinheriting a Child; on the contrary, the *Jews* were tied up from settling their Estates for any longer Term than the Jubilee, at which Time they were to return to the Families that originally possessed them. As to Humanity, it is the Duty of every Christian to forget and forgive, and indeed it is their highest Interest so to do; for on that express Condition, we are taught to expect Forgiveness at the last great Day.

Since

Since Men have latterly been more prone to act unnaturally by one another, especially Relations, than formerly, as fully appears from the Wills of many who are dead. Some Gentlemen have thought it would be of Service to the Public, if our Courts of Judicature were impowered to inspect the Wills of deceased Persons, and where they appeared to be unnatural, to set them aside and consider such Testators in no other Light than if they died Intestate; some such Law would soon destroy those infamous Creatures called Legacy Hunters, a Race of Men as much to be detested and abhorred as a common Informer for Lucre, and possibly might be the Means to deter cruel Parents and Relations from making unjust Wills, especially when they knew the Courts of Judicature had Power to set them aside: This put us in Mind of a Passage in the Travels of *Cyrus*, which we shall here subjoin.

“ There was in *Egypt*, a sort of Justice unknown in other Countries: As soon as a Man had yielded his last Breath he was brought to a Trial, and the public Accuser was heard against him. In Case the Behaviour of the Deceased had been culpable, his Memory was branded, and he was refused Burial. If he was not convicted of any Crime against the Gods and his Country, he was entombed with Marks of Honour, and a Panegyric made upon him without mentioning any Thing of his Birth or Descent.”

These Proceedings have very justly given Causes for Complaint; still there is another pernicious Vice practised among us, and which is in the greatest Vogue with several (we mean Gaming) that frequently gives Admission to Sharpers, even into the greatest

greatest Houses, and we with we could say, not into the greatest Families.*

Gaming may justly be said to proceed from that cursed Fountain of Idleness, says an old Author ;

a

* *The Vice of Gaming, though so many Laws have been lately made against it, is privately carried on to a shameful Height. In one of the Letters in the Turkish Spy, speaking of the Danger and Folly of Gaming, the Author gives us the following methodical Relation :*

He says, that in the Province of Queintong, a certain Nobleman, who had served in the Wars, and acquired great Fame and Honour, was envied by one of his Neighbours, who likewise had been a Captain and much in Favour at Court. Their Emulation carried them to many ill Offices, and at last to open Defiance. The Emperor being made sensible of the Hatred that was between those two Officers, and being unwilling their Fury should precipitate them to the Ruin of each other, became himself an Arbitrator of their Quarrel, laying his Commands on them to embrace and eat together, which is an assured Token of Reconciliation and Friendship in that Country. They obeyed the Will of their Sovereign. But sitting up late one Night at Dice, it was the Captain's ill Fortune to lose all he had to the Nobleman. Mad at his unlucky Chances, and in Hopes to retrieve his Loss, he sends for his Wife and three young Sons, whom with himself he pawns to the Nobleman for a considerable Sum of Money, and falls afresh to play : But Fate was his Enemy ; he lost all. Whereupon in Despair, he stabs his Wife and three Children, and lastly falls on his Sword ; glorying that he and his Family should thus escape hated Captivity to his old Enemy.

Remember the Saying of the holy Doctor and Leader of the Mussulman Armies, the chaste Osman, A little Spark will set a whole City on Fire. And the Roman Satirist has observed, that † no Man becomes wicked all at once. Think then with thyself, it is for this Reason the Messenger of God has forbid Gaming to the true faithful ; not as a Thing in itself naturally Evil, but only morally so, as it is a Step to the greatest Vices. For while we captivate ourselves to chance, we lose our Authority over our Passions ; we stand or fall at the uncertain cast of the Dice : We are Slaves to the feeblest Wishes, which if they succeed not, we grow furious, profligate and impious ; banishing all Prudence, Temperance and Justice, we become impudent, and fit for the blackest Crimes.—— Thus far my Author, whom some Critics may not allow to have been a Mahometan ; but if they allow him to have reasoned well, and follow his good Advice, it is all that is aimed at.

† *Nemo repente fuit turpissimus.———* Juv.

a Vice, which though common among us, is yet as blameworthy, as any other Imperfection, seeing the Foundation is laid either upon Lucre, Covetousness, or Loss of Time; nor is this all, for it often produces Quarrels, Murders, Blasphemies, and other horrid Offences, besides overthrowing of antient Houses and good Families, which sufficiently testify how highly prejudicial this infamous Practice is to Society, which was so abhorred by the Sages of Antiquity, that *Chilon* being sent from the *Lacedemonians* to *Corinth* to negotiate a League with them, but finding the Rulers playing at Dice, he returned home without speaking of his Commission, saying, *That he would not stain the Glory of the Spartans with so great an Infamy, as to join them in League with Dice-players.*

How many Ages have our Forefathers passed over and never heard one Word of so unhappy an Pastime. The *Lydians* were the first Inventors of Games, but it was when their Country was greatly reduced for want of Provisions, and that caused them to spend their Time in gaming, that they might the better resist Hunger, and this they did every other Day whilst they fasted, and that for 28 Years, whereby they preserved their Country from a general Famine: But now-a-days we see that Men are so far from making an Atonement for this Crime by Fasting, that it is generally followed with all kind of Dissoluteness, Riot and Debauchery.

Alphonfus, Son to *Ferdinand* King of Spain, ordered his Courtiers (and set the Example in his own Family) not to presume to play for any Money, either at Cards or Dice, or give their Consent to any such Play in their Houses, upon Pain of forfeiting their Wages for one Month, and themselves for-

forbidden to enter into the Royal Palace for another Month and a Half.

The Poet in a Piece published the other Day, reminds the *Great*, how necessary it is for them by their Actions, to set good Examples to their Inferiors.

Serv. Where lies the Merit of your Labours,
To curb the Follies of your Neighbours ;
Deter the Gambler, and prevent his
Confed'rate Arts to gull the Prentice.
Unless you could yourself desist,
From Hazard, Faro, Brag and Whist ;
Unless your Philosophic Mind,
Can from within Amusement find,
And give at once to Use and Pleasure,
That truly precious Time, your Leisure ;
In vain your busy Thoughts prepare,
Delightful Sepulchres of Care :
The downy Couch, the sparkling Bowl,
And all that lulls or sooths the Soul.

Maft. Where is my Cane, my Whip, my Hanger,
I'll teach you to provoke my Anger.

Serv. Heyday ! my Master's Brain is crackt !
Or else he's making some new Act.

Maft. To set such Rogues as you to Work,
Perhaps,* or send you to the *Turk*.

Having thus, in as brief a Manner as we could, run through in Part the *Groans of Great Britain*, touching many Crimes that have in this latter Age been very predominant among us ; we shall add, that as the Sins of the People in general, have been much the same in Quantity in most Ages and Nations, except some superlative Rogues already

* Among the many Projects for the Punishment of Rogues, it has frequently been proposed to send them in Exchange for English Slaves in Algiers.

already spoke of. One rails at Fornication, but then he's a Drunkard ; another at both, but then he is guilty of some Crime not less heinous, though more agreeable to his Humour ; so Men choose their Sins by Inclination, and think themselves more innocent than their Neighbours, because they are not guilty of Crimes that are displeasing to them. It is not therefore the common Peccadillos incident to the Frailties of human Nature that are the Subject of our Speculations ; but those, on the Increase of which the Force and Vigour of a People depend ; and the full Measure of which must in Time destroy them as a public Community. The most free People have not been exempted from the former, but Liberty was never long maintained in the latter. Women may still put off painted Faces for Nature, Lewdness for Love, Vices for Truth ; Men, Professions for Friendship, and injure none but those that confide in them.

We have before related by Way of Example, how zealously the antient *Greeks* and *Romans* declared for Liberty, even in the earliest Ages of the World : This leads us in Part, to seek into the Motives that prompted them thereto, and for that End, shall proceed to speak of the Manner of educating their Youth, and their Behaviour to each other, which laid the Foundation for that Glory and Reverence, that many of them afterwards deservedly gained in their Life-times, and whose Names and Memories are held in the highest Esteem by the different civilized Nations at this Day, and will be so to the latest Posterity.

Moral Philosophy was what they chiefly studied, not forgetting that divine Saying of *Plato*, who by the Mouth of *Socrates* urged—" That more
" Vertue and Piety is required in a Philosopher
" than Knowledge, and that all Science which is

forbidden to enter into the Royal Palace for another Month and a Half.

The Poet in a Piece published the other Day, reminds the *Great*, how necessary it is for them by their Actions, to set good Examples to their Inferiors.

Serv. Where lies the Merit of your Labours,
To curb the Follies of your Neighbours ;
Deter the Gambler, and prevent his
Confed'rate Arts to gull the Prentice.
Unless you could yourself desist,
From Hazard, Faro, Brag and Whist ;
Unless your Philosophic Mind,
Can from within Amusement find,
And give at once to Use and Pleasure,
That truly precious Time, your Leisure ;
In vain your busy Thoughts prepare,
Delightful Sepulchres of Care :
The downy Couch, the sparkling Bowl,
And all that lulls or sooths the Soul.

Maft. Where is my Cane, my Whip, my Hanger,
I'll teach you to provoke my Anger.

Serv. Heyday ! my Master's Brain is crackt !
Or else he's making some new Act.

Maft. To set such Rogues as you to Work,
Perhaps,* or send you to the *Turk*.

Having thus, in as brief a Manner as we could, run through in Part the *Groans of Great Britain*, touching many Crimes that have in this latter Age been very predominant among us ; we shall add, that as the Sins of the People in general, have been much the same in Quantity in most Ages and Nations, except some superlative Rogues already

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 " than Knowledge, and that all Science which is

“ required of him, is above all Things to wor-
 “ ship and reverence God the only true Master of
 “ Wisdom, and Author of whatever be known:
 “ And that he endeavour to separate his Soul from
 “ his Body, as much as may be, by contemning
 “ Pleasures, Ambition, vain Glory and Riches,
 “ that so he may lay hold of the Treasures of im-
 “ mortal Life.

These great Men studiously attended to the read-
 ing the Books and Writings left, or handed them
 by the Philosophers, by the Study whereof, and that
 of History they attained to the Knowledge of the
 true and perfect good of Mankind, learning to de-
 spise that which others love, and to love that which
 others despise, *Poverty*: Behold the fair Fruits
 of Science, and of the Study of the antient Sages,
 to which no Treasures of worldly Riches are in
 any Sort comparable, and which we ought to de-
 sire above all Things.

The Study of Letters teaches us to understand
 History, which is the Treasury of Things past, the
 Pattern of those that are to come; the Picture of
 Man's Life, the Touchstone of his Actions, the
 Work-master of his Honour, and as *Cicero* called
 it, The Witness of Times, the Light of Truth,
 the Life of Memory, the Mistress of Life, and the
 Messenger of Antiquity.

Histories cause us to behold that without Dan-
 ger, which so many Millions of Men have tried
 with the Loss of their Lives, Honours and Fortunes,
 that we may be made wise by their Perils, and
 learn to avoid the Rocks they have Split on, and
 thereby be brought to the Pinnacle of Happiness—
 Now if we think to learn by our own Experience
 without the excellent Instructions that may be
 drawn from History, we shall instead of so rare
 a Treasure know but few Things, and those with
 Loss

Loss and Peril, among a thousand Adversities. Prudence acquired by Experience is too perilous, and so long a coming, that very often a Man dies before he hath obtained it, so that he had need of a second Life to enjoy that which he has been searching after.

Zeno being asked how a Man might become Happy, replied if he visited the Dead, meaning if he read History—*Ptolomy* enquiring of one of the wise Interpreters, how a King ought to employ himself; was answered—in the Knowledge of what has been done, and what was proper to be done; and withal, to search out whatever is written concerning the Preservation of Kingdoms and Correction of Manners—The Philosophers say, that those who understand History, though they are young, become old; as on the Contrary, those who are ignorant thereof, remain Children, let their Age be what it will. These among many others are Testimonies of the Antient's Affection toward good Letters, and shew that the chief Glory of all noble Acts result from Science. One grand Instance,—*Philip* the Father of *Alexander*, gave Thanks to God, not so much for the Birth of his Son, but because he was born in the Time of so wise a Philosopher as *Aristotle*, whom he made his private Tutor.*

K 2

How

* Not 100 Years ago a Prince was born for Liberty and the good of his Country, and of so lively a Genius, that he early became the Darling of a certain People, which gave them the greatest Expectation of a mild and happy Administration whenever it should please God to commit the Government of the State to his Care.

A Poet sung thus:

Ye Guardian Angels watch his tender Youth,
And form his Mind to Vertue and to Truth;
Set all his Parent's Worth before his Eye,
And then his spotless Fame shall never die. MSS.

Af-

How greatly this excellent Prince loved the Knowledge of the Arts and Sciences, fully appears from his great and bountiful Presents that he made to his Preceptors.

Alex-

After he had arrived at a certain Age, a Contest arose among those who had the Care of this R—— P——'s E——n, that ended in the Removal of his G—— and P——, and that of the D—— G—— being continued in his P——; soon after which there appeared a Piece intituled,

The VIPER and SNAKE.

Contesting for a sunny Spot,
A Snake o'ergrown and Viper fought.——
Thus spake the first, and in his Spleen,——
“ Mean Wretch! for my Contempt too mean!
“ Why will thou urge my dreaded Rage?
“ I, who can all your Tribe engage.——
“ I, who have suffered them to thrive;
“ But chiefly thee have help'd to live.
“ Yet on my Bank thou dar'st intrude,
“ And treat me with Ingratitude.——
“ Hast thou not mark'd my fiery Eyes?
“ My stately Slide,—extensive Size?
“ Does not the World with Wonder view
“ My radiant Shades and glist'ning Hue?
“ My His, so loud—canst thou withstand?
“ And by my Nest a Nest demand?
“ Vain Reptile!—but myself as vain,
“ To parley with a Wretch so mean.”
“ To whom the Viper thus—and smil'd——
“ How has thy Pride your Sense beguil'd?
“ What Cause have I to thank your Aid?
“ Or of your Threatnings be afraid?
“ Know useless Boaster, that thy Size,
“ Thy radiant Shades, and fiery Eyes,
“ Are fancied Worth,—nor deign to bring,
“ These in Competition with my Sting:
“ Feel my Revenge” the Viper said,
And bit the Monster on the Head.——
His Colours fade,—no longer glow
His boasted Charms,—an empty Show;——
Verbose but now,—in Silence lies,
Reflects upon his Pride,—and dies.——
Thus H—, thus S—, dispute the Thing;
H— has the Shew——and S— the Sting.

As

Alexander always carried *Homer's Works* about him, and generally laid them under his Pillow, calling that divine Poem the Nursery and Preserver of warlike Vertue—*Cæsar*, in the midst of his Camp, carried

As we know not how to apply this poetical Stroke, we leave them to our Readers as well as the others that follow :

To be wrote under the B—— C——'s Picture.

Not gentler Virtues glow'd in *Cambray's Breast*,
Not more his young *Telemachus* was blest ;
Till Envy, Faction, and ambitious Rage,
Drove from a guilty Court the pious Sage.
Back to his Flock with Transport he withdrew,
And but one Sigh, an honest one, he knew ;
O ! guard my Royal Pupil, Heaven ! he said ;
Let not his Youth be, like my Age, betray'd !
I would have form'd his Footsteps in thy Way—
But Vice prevails, and impious Men bear Sway !

To be wrote under ——— Picture.

So ——— look'd, the Honest and the Brave ;
Free, tho' a Courtier ; tho' a Lord, no Slave !
The frailest Sheet can waft such Merit down,
More durable than flattering Busts of Stone.

Why not this under a Group.

See ! to our Aid, how chos'n a Band resorts !
See H——, form'd for Friendships, and for Courts ;
S——, learned, good, judicious, and polite,
Instructed by each Grace to act or write :
And N——, skill'd to lead, persuade, convince,
Looks like a Guardian Angel on his Prince.
These, these attend ! to watch his rip'ning Years,
T'affist his Virtues, and allay our Cares.

————— O ye Powers
That watch the vertuous in the Hour of Fate,
Now spread your Wings, and guard my gentle Prince !
From a MSS.

carried his Commentaries in his Bosom, and the Time he spared from fighting, he bestowed in reading and writing, holding a Lance in the left Hand, and a Pen in the Right. We see in these two great Princes, besides in an infinite Number of other noble Personages, both *Greeks* and *Romans*, the Effect of perfect Knowledge that raised them to the Summit of worldly Honour and Felicity.

Xenophon is another Witness of this Truth, who conducted a Body of Ten thousand Footmen out of *Persia*, after passing over no less than 50 Rivers, through the midst of a hundred thousand Men that pursued him at the same Time, yet his small Army was never broken, though he fought with them several Times in that ever-memorable Retreat.

Necias the Painter took such great Delight in his Works, that he would often enquire of his Servants, whether he had dined or not; *Archimedes* was so intent in his drawing geometrical Figures upon a Table, that his Servants were obliged by Force to take him from his Studies, that he might anoint himself with Oil (according to their Custom) before he eat, and even then he would be tracing new Figures on his Body.—*Socrates* having spent whole Days in Contemplation and talking to himself, at last declared, *that there was but one only God, and that the Soul was immortal.*

The Emperor *Charles IVth*, stood four Hours in one of the Colleges at *Prague*, to hear the Disputation upon Vertue, and that when his Courtiers told him that it was Time to sup, answered, that it was not so for him, for that he had already supped.

Ptolemy Philadelphus King of *Egypt*, collected together at an incredible Charge, no less than 500,000 Books, and sent for 72 of the most learned

ed Men in *India*, to come and translate the Holy Bible, from the *Hebrew* into the *Greek* Tongue.

A *French* Historian speaks of the great Knowledge that *Charlemain* had of the *Greek* and *Latin* Languages, and that he was Founder of the Universities of *Paris* and *Padua*; to this we add, that our King *Alfred* was as famous for his Learning and Protection of Letters, and was likewise the Founder of the University of *Oxford*, which now so greatly flourishes

The same Author mentions *Francis* the 1st King of *France*, as a great Favourer of Learning, in so much, that he might properly be stiled the Restorer of Sciences; but none of the Authors who have been liberal in their Commendations of this great Prince, mention that he was instigated thereto by the Example of our able Minister of State, that Honour of the *British* Nation, the famous Cardinal *Wolsey*. In short, that Monarch was so sensible of *Wolsey's* great and masterly Abilities, that he publicly declared, *That he would rather have him for his Chancellor than half his Kingdom.**

The

* See the Learned Dr. Bullock's Oration pronounced in the University of Cambridge, in the Presence of a grand Assembly, preserved by Dr. Fiddes, in his Collection, p. 35.

Wolsey's Greatness of Mind appears through most of his Actions, as also his being in a very high Degree a Patron of Learning and learned Men; to prove which in Part we need go no further than *Oxford*, where he in the Infancy of Learning among us, laid one of the noblest Foundations in the World, stiling it Cardinal College; now known by that of *Christ-Church*: But even at this Day the first Stone bears the following Inscription:

REVERENDISSIMUS, IN CHRISTO PATER ET DOMINUS, THOMAS WOLSEY, MISERATIONE DIVINA, TITULI SANCTÆ CECILIÆ, SACROSANCTÆ ROMANÆ ECCLESIAE PRESBITER CARDINALIS; EBORACEN' ARCHIEPISCOPUS, ANGLIÆ PRIMAS, ET APOSTOLICÆ SEDIS LEGATUS; EPISCOPUS DUNELMENSIS, BREXEMPTUSQ;
Mo-

The learned *Voltaire* thus expresses himself: *Ainsi tant que la France subsistera, on s'y Souviendra de la tendresse que Louis XII. avoit pour son Peuple, on excusera les grandes fautes de François I. en faveur des Arts et des Sciences dont il a été le pere ; on benirra la Memoire de Henri IV. qui conquit son héritage à force de vaincre et de pardonner ; on louera la Magnificence de Louis XIV. qui a protégé les Arts que François I. avoit fait naître.*

Vol-

MONASTERII SANCTI ALBANI PERPETUUS COMMENDATARIUS; CANCELLARIUS ANGLIÆ, AC DICTÆ SEDIS APOSTOLICÆ, AD VITAM SUAM, ETIAM DE LATERE LEGATUS, HANC PETRAM POSUIT IN HONOREM SANCTÆ ET INDIVIDUÆ TRINITATIS, GLORIOSISSIMÆ VIRGINIS Mariæ, SANCTÆ FRIDISVIDÆ, ET OMNIUM SANCTORUM, 20 DIE MARTII, ANNO DOMINI MDXXV.

Henry VIIIth has by undoubted Records left to Posterity his Opinion and Approbation of his Minister's great Capacity, both as a Statesman and a Friend to Learning, which his Majesty has in Part demonstrated in his Introduction to the Grants made to the abovementioned College, a Translation of which follows :

The King to the Archbishops, Bishops, &c. greeting.

“ WE have conceived such an Opinion, and a true Knowledge of Sciences, in which we have been confirmed by many Examples, as well seen as heard, that to this our Kingdom, which flourishes above all others with the valuable Gifts of Nature, we judge no other more illustrious Ornament can be added, than that the best Capacities among the Country Youth, being weaned from their Rawness, should be polished by sound Doctrine from their tender Years, and relish those Arts early, and be familiar with them, which are the Seeds of Virtue and Probity.

“ Whereas, therefore, the most Reverend Father in Christ, Thomas, by divine Permission, Cardinal Priest, &c. hath administered the Charges of all the Affairs committed to him by us, with the utmost Fidelity, Diligence and Prudence, to the greatest Advantage of the Public and of us, in which he underwent incredible Pains, and out of his Love and Zeal for his Country

Voltaire has of late resided in the Court of the King of *Prussia*, who is reported to be a learned and wise Prince, and so great an Encourager of the Literati, that this eminent Poet and Historian has stiled him the *Solomon of the North*, which it is hoped his Majesty will always deserve by being one of the chief Supporters of the Protestant Interest and the Liberties of *Europe*.

L

Where

" Country hath erected, founded, and endowed not with less Expenses, with our Authority and Consent, in our Virgin Academy of Oxford, commonly called the CARDINAL COLLEGE, to be a fruitful Seminary in Time to come, in this our Kingdom for Learning, Virtue, Morality, and propagating the Christian Religion. We judge this a favourable Opportunity for us, which we can in no Respect neglect, to shew our Regard, as well out of our Love for Learning, to the said College, as to the most Reverend Father in Christ for his good Offices done to us and our Kingdom, by granting a most ample Concession of Privileges, Liberties, and Immunities, as a certain most renowned Testimony to Posterity, besides our Concessions heretofore granted to the same most Reverend Father in Christ, and the said College.

" Know ye, therefore, that we, out of our special Grace, have given and granted, and by this our Charter have confirmed, for ourselves and our Heirs, to our beloved in Christ, the Dean and Canons of the College of Thomas Wolsey, Cardinal of York, in our Virgin Academy, or University of Oxford, commonly called Cardinal College, and to their Successors, &c."

See the Original in Dr. Fiddes Collection, p. 123.

This famous University has also left to Posterity, signal Proofs of her Esteem and Veneration for this great Man, as appears by many Letters, &c. In one of which that learned Body addresses the Cardinal after this Manner:

" That if ever a Way was opened to true, just, and solid Learning, this is the Time, wherein the Disposition of Providence to that End appears more remarkable; since no Age ever discovered a more forward Inclination in Men to Letters, or afforded greater Advantages for learned Improvements: For what can more excite the Order of Men in pursuit of them, than to understand, that their Endeavours do not only recommend them to the Appro-
bation

Where *Liberty* grew of old, there was always great Regard had to the Ties of Consanguinity and Friendship; which were never broken except they interfered with the public Happiness and Security; as when *Timoleon* was privy to and present at the Death of his Brother, who had suppressed the *Liberty* of *Corinth* and usurped the Throne; which however so affected him, that he lived many Years a melancholy retired Life, till he was sent on the *Sicilian Expedition*, where he established the *Liberty* of *Syracuse*. So likewise, *Lucius Junius Brutus* put his own Son to death for being in a Conspiracy to restore the *Tarquins*. But *Coriolanus* had such an Affection for his Mother, that he

“ bation of their Superiors, but to be sensible of the most generous
 “ Effects of their Favour and Encouragement? What indeed can
 “ contribute more to animate Men in their Search after Knowledge,
 “ than when they consider they are pursuing those very Methods, by
 “ which your Eminency hath gradually raised yourself to so tran-
 “ scendent a Pitch of Glory? When we reflect, that the highest
 “ Authority is adorned, in the Person of your Lordship, with the
 “ most extensive Goodness, and that your Lordship’s Erudition is
 “ equal to your great Dignities, and how great Address and Wis-
 “ dom you shew, in managing the most important and intricate
 “ Affairs of State, we cannot but, in the most humble and devout
 “ Manner, render our Thanks to Almighty God, for his Grace, in
 “ conferring such special and extraordinary Gifts upon Men; and
 “ upon one, who, in his early Age, being incorporated in this Uni-
 “ versity, and having conformed to the Rules and Discipline of it,
 “ is now become a Patron, Protector, and a Father to us; the
 “ Benefits of whose paternal Care over us have not only exceeded
 “ our Expectations, but all that we could reasonably propose or de-
 “ sire: For who has raised in any Seat of Learning whatever, or
 “ in any Age, so noble a Monument of Piety and Goodness, as
 “ what at present is erected upon the Foundation of your new Col-
 “ lege.” Then they descend to enumerate, among other Favours
 the Cardinal had before conferred on them, that of founding seven
 Lectures, and conclude thus, “ We no longer consider your new So-
 “ ciety as an additional College to other Colleges, but as a Univer-
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See the History of the University of Oxford.

he was disarmed by the Force of her Tears, when all the Powers of *Rome* could not withstand him.

Antigonus, though desired by his Father to the Contrary, wrote to *Seleucus* that he would deliver up all the Lands he held under him, upon Condition that he released his Father who was then a Prisoner.

Rare is the Example which has employed so many Painters, we mean that of a Daughter giving Suck to her Father who was condemned to be starved to death; the Jailor observing this Act of Piety, gave Notice of it to the Magistrates, which Charity being so uncommon, and so highly to be commended, the Judges in Consideration thereof were pleased to pardon the unhappy Delinquent.

A *French* Author very justly observes, that Children cannot better please or evidence their dutiful Regard for their Parents, than when they express a tender Love to each other; for no Father, says *Plutarch*, ever loved Learning, Honour, or Silver, so much as his own Children.

Apollodina Mother to King *Eumenes*, and to three other of his Brethren, accounted herself happy as she said, and gave Thanks to God, not for her Riches or Principality, but because her three Sons so lovingly behaved as to be a Sort of Guard to their elder Brother: On the Contrary, when *Xerxes* perceived that his Son *Ochus* lay in Wait to destroy his Brethren, it gave him so great a Concern, that it soon put a Period to his Life.

Euripides said, that Wars between Brethren were grievous, but most to their Parents; for that it was plain, that he that hateth his Brother despises his Father and Mother.

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Race of his Father in him, in Regard he had not given him a Brother.

Now as to brotherly Love, it naturally begins with our Birth; therefore, we should be cautious of seeking too much after the Faults of one another, and rather cover and bear them than expose our Brothers by discovering them to others; they are of our own Blood, remembering that no Man lives without his Failings, and that it is better for us to bear the Faults of our Brothers than those of Strangers. In fact, nothing preserves the Love of Brethren more than to have the same common Friends; for by keeping different Company often cools their Affection—Tin solders and joins together broken Copper, because it agrees with the one End as well as the other—so a common Friend serves to confirm and encrease brotherly Love, especially at a Time when there is some slight Pretence for breaking it. In short, Enmity among Brothers is against Nature; it is certain that all Enmity breeds within our Souls a thousand Passions that torment us, more especially that which a Man bears against his Brothers; and this leads us to observe, that when Brothers are estranged and fallen from that Love they ought to have for each other, they are seldom or ever reconciled; if they should be Friends again, it is generally with some Distrust and Suspicion—There is another Matter Brothers ought strictly to pursue, that is, to do Justice by each other, we mean, that of fairly parting the Goods and Effects that are left by their Relations, and not to forget giving the Preference to the Elder.—Here let us instance some antient Examples of brotherly Love.

Ariamenes and *Xerxes* the two Sons of *Darius* King of *Persia*, contended for the Empire, the Elder alleged his Birth-right, the Younger that he
was

was the Son of *Atossa*, Daughter to *Cyrus* the Great, and that he was born after his Father was crowned King; each of them had a great Party, for the *Persian* Lords were divided into Factions.—The Elder, *Ariamenes*, came out of *Media*, not with an Army, but with his usual Retinue, proposing only to seek for Justice in the ordinary Course of Law. *Xerxes*, before his Brother's arrival, exercised the kingly Office, but as soon as his Brother appeared, he laid by that Dignity, went out, met, and embraced him; the Controversy was referred to their Uncle, who adjudged the Crown to belong to *Xerxes*; his Brother immediately did him Homage, took him by the Right Hand, placed him on the Royal Throne, and was ever afterwards so well affected to him that at last he died fighting valiently in his Service.

Antiochus being at War with his Brother *Seleucus*, for his Part of the Kingdom of *Macedonia*, beat him in a pitched Battle, and was supposed to have been killed, which so greatly affected *Antiochus*, that he put on Mourning, and expressed the utmost Concern for his Brother; but when he heard he was safe, though he was preparing another Army, yet he went from his Court and sacrificed to the Gods by Way of Thanksgiving, and commanded that all the Towns under his Jurisdiction should do the like, and to wear Hats of Flowers in Token of public Joy.

Plutarch mentions a singular Instance of a *Persian* Woman's Love for her only Brother; being asked why she would save his Life before that of her own Son, answered, *because I may have more Children, but cannot have more Brothers, my Father and Mother being dead; and therefore it is no more possible for me to have another Brother, than to have re-*
stored

stored a Hand that is cut off, or an Eye that is pulled out.

But Antiquity cannot excel a more modern Example ; the Emperor *Conrade* III^d, having besieged *Guelpho* Duke of *Bavaria*, in a Town that was reduced to a Necessity of surrendering, who could obtain only these Terms ; that the Ladies should go out with what they could carry on their Backs: they all with one Consent carried out their Husbands to the Duke himself. The Generosity of the Action disarmed the Emperor's Rage, and made him ever after treat the Duke with the greatest Humanity and Affection.

Agrippa, Brother-in-Law to the Emperor *Augustus*, said he was greatly obliged to *Salust* for this Sentence ; *small Things encrease by Concord, but perish by Discord.*

We shall conclude this Head with the following remarkable Case : *Scilurus* had no less than 80 Sons, who being sick in Bed, called them into his Chamber, and presenting a Bundle of Darts, desired each of them to brake it ; which when he found they could not do, he then desired they would bring the Darts to him, which being done, he broke them singly ; and so, says he, will be your Cases should you hereafter be at Variance one with another ; whereas if you continue united and live in Peace and Friendship, nothing can hurt either of you.

Next, we shall give a few Examples of the Love and Regard the Antients had for the common Benefit and Safety of their Country, thinking it even a Happiness to lose their Lives in so glorious a Cause.

It was this Esteem that induced *Cato* of *Utica*, Consul and a noble *Roman*, to answer one of his Friends that came to thank him for defending his Cause

Cause against a false Accusation, " That the
 " Thanks was due to the Commonwealth, seeing
 " that what he had done was for the Sake of Ju-
 " stice."

Afterwards the Affairs of *Rome* being brought to such a Crisis through Corruption of Money and other undue Means used to gain, and succeed to the high Offices in the State, that many Senators were of Opinion that *Pompey* should be elected sole Consul; *Cato* was of the same Mind, saying, " That Men ought to chose a less Evil, in order to redress greater; and that it was better there should be a kind of Monarchy than to defer it too long, lest it should be established by Force: for it may be (continues he) that *Pompey* will use his utmost Zeal to preserve the Commonwealth when he finds how unanimously he was elected into the Office."

Pompey no sooner heard of it, but he sent *Cato* his hearty Thanks for the Honour he had done him, requesting at the same Time to assist him with his Council. In answer, *Cato* replied, " That he never opposed him through Ill-will, nor gave his Advice concerning his Election thro' Friendship, but for the Good and Profit of the Commonwealth. And as to his private and particular Affairs, he would give him the best Council he could whensoever *Pompey* required it: But as for Matters that concerned the State he would always speak his Mind freely, though he should not ask his Advice." Thus did *Cato* behave himself all his Life, as became a good Citizen and an upright just Man.—A glorious Example this.

Should such a great and amiable Man of Spirit arise here and exert himself, when necessary in the Cause

Cause of his Country, it would greatly alleviate the Groans of Great Britain.

Themistocles being unjustly banished from *Athens*, retired into *Persia*, and was very kindly treated by her King, which caused him to say to his Children, *we had been undone, if we had not been undone* : In return for Favours received, he promised to render that Prince all the Service in his Power; but no sooner did he see a War commenced between the *Persians* and the *Athenians*, and was offered a great Command in the Army, but he chose rather to hasten his Death by Poison, than to act against his ungrateful Country, lest thereby he should fully the Glory he had before obtained in so many Exploits, Triumphs and Victories.

Metellus, a Senator of *Rome*, has left us a noble Testimony of his Esteem and Love for his Country, in his refusing to give his Vote for the passing a new Law that was made at the Instance of one of the Tribunes against both Justice and Equity (though the Consul, with the rest of the Senators, had through Fear and Constraint sworn to observe it) who departed from the Assembly, saying, " That it was an easy Matter to do ill, " as also to do well where no Danger was; but " to do well in Time of Danger was a full " Evidence of an honourable and vertuous Mind." His Refusal was the Cause of his Banishment, which he patiently submitted to, and added to what he had before urged, " That when Things were " amended, and the People saw their Error and " recalled him from his Exile, it would sufficiently " recompence him for the Trouble he had suffered; " but if the Affairs continued still in the same " State as he had left them, it would be better for " a Man of Honour to keep himself at a Distance."

Ly-

Lycurgus after he had given his Laws to the *Lacedemonians*, pretended he had farther Occasion to ask Council of *Apollo* that greatly concerned their Welfare; but before he set out for *Delphos*, he prevailed on the Citizens to swear that they would keep his Laws inviolably untill his Return, either dead or alive. This done, he went to the Isle of *Candy*, where he remained in voluntary Banishment, and, at his Death, commanded his Body should be burnt, and his Ashes cast into the Air, that by Means thereof the *Lacedemonians* might never be absolved from their Oaths.

Marcus Otbo the Emperor has left us a grand Example of his Love for his Country, who having near lost a Battle against *Vitellius* and *Cecinna* that were fighting for the Empire, his shattered Army requested him to continue the Fight and try his Fortune once more, for that they were determined to stand by him to the last; and, to convince him that they were in earnest, out stepped a private Soldier from the Rank with his Sword in his Hand, and thus addressed him: " Know, O *Cesar*, that
 " all my Companions are determined to die thus
 " for thy Sake, and at that instant, killed him-
 " self." Then *Otbo* casting his Eyes about, spoke after this Manner: " I account this Day more
 " happy to me (my dear Companions) than the
 " other, when you chose me your Emperor,
 " seeing the Zeal and Affection you have ex-
 " pressed for my Service; and if I was worthy
 " to hold the Empire of *Rome* by your Elec-
 " tion, it remains now for me to shew it, by
 " not sparing my Life for the good and safety
 " of my Country: I know well that the Victory
 " is not wholly my Enemies, and I have re-
 " ceived News of several Forces ready to join me,
 " and that the Senate is on our Side; besides, the
 " Wives and Children of our Foes are in my
 M Hands.

" Hands. But then: This War is not against
 " a *Hannibal*, a *Pyrrhus*, or the *Cymbrians*;
 " but it is *Romans* against *Romans*, so that both
 " the Conqueror and the Conquered hurt their
 " Country; because, whatsoever is for the Bene-
 " fit of him that gains the Victory turns to the
 " Prejudice of the Commonwealth; believe me,
 " I know better how to die than to reign, espe-
 " cially when I consider I shall not so much serve
 " the *Romans* by Conquest, as I shall by sacrificing
 " my Life to the Peace, Union and Concord of
 " my Countrymen." Having ended his Speech,
 he directed the Senators and others of his Army to
 retire and save themselves: And then turning to his
 Nephew whom he had adopted, said, " I command
 " you my Son, as the last Admonition which I
 " shall give thee, not to forget altogether, nor yet
 " to imprint it too strong in thy Memory, that
 " thou hadst once an Uncle who was an Em-
 " peror." After this he laid himself down to
 rest, and the next Morning very early took his
 Sword, and putting the Point against his Breast,
 he fell upon it without shewing any Token or Sign
 of Grief, and in that Manner died in the thirty-
 seventh Year of his Age.

Codrus King of *Athens*, did no less for his Coun-
 try, when he understood that the Oracle had
 promised and assured Victory to the *Thracians*, if
 the *Athenians* saved the Life of their King; he went
 into the Camp disguised and slew one of the
 Soldiers, and in return was immediately killed
 without their knowing at first who he was. This
 being no sooner known to the *Thracians*, than they
 gave over all Hopes of Victory, which before they
 accounted certain, and retreated.

The most glorious Appellation of a Prince, is
 that of *Father of his People*, which implies a Duty
 of Affection and Endearment to his political Chil-
 dren,

dren, as well as a Duty of Obedience from them. The Obligation is reciprocal, and the due Performance of it on both Sides, is equally necessary to the Preservation of a legal Government; the Grandeur of the Crown and the Prosperity of the People being inseparable, so that one cannot long subsist without the other.

The real Good of Mankind consists not in the private Benefit of single Men, but in the general Advantage of the Public, and so is made up, not by the Welfare of any one Party, but of all:—says an eminent Writer.

It is well known, that the Passion of Vanity, and even Vices of Mankind often prove of Service to Society, which avails itself of the good Acts they produce, and is not the least affected with the bad Motives from whence they proceed. And it is certain, that such as any Way contribute to weaken the Defence of their Country, must be condemned by themselves and the World. *Jews, Turks and Pagans*, have ever looked upon such as the worst of Men, bereaved of all Notion of Good, and Sense of Honour. Let whatever the Government or Governors be, the Case is nothing altered. Treason against the State and ones own Country, is ever horrid and abominable; and the very Horror of it has made several Men run mad.* In short, such as betray their Nation are Murderers of their Parents, Brethren and Children; and do in Effect set Fire to their Churches and Houses,

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“ Let

* *As in the Case of one Mr. C. a skilful Shipwright sent into France in the Reign of King Charles II. to instruct them in the building of Ships; who as he was returning home, had such Terrors on his Conscience that he pistolled himself, and never set Foot on his native Land again, so whose Interests he had been so false. As an Eye-witness who was with him testified.—What therefore can be said of those wicked Men, who have lately gone over to Spain and other Countries to instruct Foreigners in the same Art, as well as that of the Woollen Manufactory.*

“ Let us consider (says the Author of the Enquiry into the Life of *Homer*) the Steps by which a Government falls from its Rights to be at the Mercy of a single Person. In general, this Disaster is laid at the Door of Corruption, and very justly : Ambition and Luxury seldom fail when they have attained their full Growth, to throw a State into Convulsions and make it ripe for a Master. When the Offers are tempting and Bribes run high, it is then that Men discover what they are worth, or what they will sell themselves for. The Man of real Virtue appears with double Lustre after the Refusal.” And whenever we find such Men among us, it gives great Joy to those who are zealous for the Liberties of *Great Britain*.

Those who were cut out for Liberty omitted no Opportunity of encouraging the Arts and Sciences, particularly the Poets and the Drama.

In *Rome* the Audience at a Theatre were so exact, that if a Player stood out of his Place, or spoke a false Quantity, he was hissed off the Stage ; * *Athens* was the Inventress of that noble, elegant, and instructive Diversion the Drama, in both its Branches, Tragedy and Comedy ; nay, their Taste was so fine, that the State took care of these Representations, and cultivated Tragedy long before they took any Notice of Comedy, as not so worthy their Cognizance. The former they soon brought

* *The antient Players did not act like ours by artificial Lights, which illuminated the Theatre on all Sides, but by the Assistance of Day-light, which must have left a great many Shades on the Stage, as the Light came in chiefly from the Top. Now the Justness and Action of Declamation frequently requires the Alteration of the Strokes, in which an Expression consists to be hardly visible : This is what happens in particular Circumstances, when the Actors break out involuntarily into some external Demonstration of his Passion, we have therefore Reason to make our Players act without Masks, and the Antients were not in the Wrong to have theirs masked.*

brought to such Perfection, as has never been attained in any Age or Nation since. The Poets had considerable Rewards, *Sophocles* for his *Antigone* had the Government of *Samos* conferred upon him. They had ten chosen Judges to decide the Pre-eminence of two contending Poets upon Oath, and the greatest Men of that City passed through the Office of Overseer of the Stage; *Themistocles* himself was *Choragus*. Under the *Choragus* the Poets had the immediate Inspection and Direction of the Stage, and taught the Players; so that bringing on a Play then was called teaching a Tragedy.†

As the *Athenians* discovered the finest Taste both in forming a Poem for their public Diversion and Instruction, so likewise their Judgment in permitting none to be Actors but Men of Figure, of Reputation, and of Parts; from off the Stage they sent their Ambassadors to foreign Courts. They considered that a tragic Poem was to have an Influence on the Minds of Men, by purging their Passions, and conveying useful Reflections on the State of human Affairs, by the Representation of Heroes and Princes. But to give any one an influencing Power, you must give him

† The tragic Poet exposes the Inconveniencies arising from the Want of Self-knowledge, in Sovereigns and other independant Persons, the Consequence of whose vindictive Temper make generally a great Noise, whose Resentments are naturally violent, and whose Passions proper for the Stage are capable of being the Springs of the greatest Events. The comic Poet exhibits the Consequences of Self-ignorance among the common People, whose Resentments are subordinate to the Laws, and whose Passions proper for the Scenes, are productive only of domestic Broils and ordinary Adventures. But Comedy according to the Definition of Aristotle, is the Imitation of the ridicule of Mankind. In short, the Terror and Pity which the Picture of tragical Events excites in our Souls, engages us much more than all the Laughter and Contempt exhibited by the several Incidents of Comedies.

See critical Reflections on Poetry, &c.

him Authority, nor can he have Authority without Reputation. The *Athenian* Actors were therefore Men of Reputation.*

Another Instance which discovered their Largeness of Soul, was their great Value for Poets, as the most useful Instructors of Mankind. On the Death of *Eupolis*, after a Sea-fight, they made a Law that none of them should go to the Wars, and of all Poets the Dramatic were their chief Care and in greatest Esteem, as the most useful and noble of all others, especially for large and populous Cities. This gave them the great *Sophocles* and *Euripides*, to whose Verses afterwards they owed the Preservation of *Athens*.

Aristotle says, the Theatre is the School of Virtue, and Tragedy a Poem for Kings.

When the wise *Augustus* governed the *Roman* Empire the Temple of *Janus* was shut, so that there being a general Peace, that great Emperor had Leisure to follow his generous Inclinations, and to encourage the polite Arts; and therefore it is no Wonder that a *Mecenas* was made first Minister, and that *Virgil*, *Horace*, and *Livy*, were often made Choice of for his Companions; and though it may look, says a very learned Gentleman, "As if the Emperor had highly honoured these Men by such a Familiarity, yet it is certain, when we come to consider right,

* *Ammianus Marcellinus* relates — That Rome being menaced with a Famine, they had the Precaution to turn out all Strangers, even those who professed the liberal Arts, but while they expelled the Learned as useless Mouths, and even allowed them but a very short Time to quit the City, there was not a Word said to theatrical Persons, or to those who sheltered themselves under this glorious Title; they permitted therefore 3000 Women Dancers to remain very quietly in Rome, and as many more Men who acted in the Chorus's, or were Professors of the musical Arts. We may judge by this Recital, what a surprising Number of theatrical People there must have been in Rome under *Dioclesian* and *Constantine* the Great.

right, we shall find that he honoured himself much more ; for *Virgil* and *Horace* would have met with the same Esteem from after Ages which they have done, though *Augustus* had never taken Notice of them ; but *Augustus* would have met with much less, and his Reputation would have wanted half its Glory, for it is his Relish for their Conversation that even now gives us so advantageous an Idea of his fine and delicate Taste, since a very little Experience teaches us to know that there never was a Fool or an ignorant Man who was captivated with the Company of Men of Sense ; as on the contrary, there never was a Man of Sense who could be pleased with that of a Fool. But Fiddlers, Singers, and Buffoons, will always best suit the Court of a *Tiberius* and a *Nero*, where Stupidity, Lewdness and Rapine sit in Council, and exert all their Strength in Opposition to every Thing that is sensible and ingenious. Fools and Tyrants bear the same Antipathy to Men of Parts, though from different Causes ; the Fool cannot relish the Conversation of those whose Sentiments are above his Apprehension, and the Tyrant thinks such Men dangerous ; because, as *Shakespeare* makes his Hero in one of his Tragedies, say—of a suspected Person,

——He read much ;

He is a great Observer, and he looks

Quite through the Deeds of Men.

Thus it will be with all Men who exercise an unjust Power, or even exercise that which is just in a violent and arbitrary Manner ; they dread that good Sense which can look through *the Deeds of Men*, and hate the Man who can see the Corruption of their Hearts through the Disguises they put on with an Intent to deceive the Public.

After

After the Prevalence of the *Macedonian* Empire, and the Corruption of the *Athenian* People, the Poets no longer intermeddled in conducting the Theatre, but left the Management of it to the Players, by which, says *Aristotle*, in the last Chapter of his Poetics, their Stage lost all its Decorum, and the Actors being without Governors, immediately degenerated from that Wisdom and Simplicity by which it had been so long maintained.

The admired *Longinus* attributes the disregard shewed to Poetry, to two Vices that followed Corruption, Avarice and the Love of Pleasure.

But little do the Great sometimes think how much the World interests itself in the Favours which are shewn to Men of Genius.

The great Man who is the Patron of Sciences obliges a whole Nation, and every private Man thinks himself a Sharer in the Bounties which are bestowed upon Persons of that Character, because every Man expects to receive Improvement and Pleasure by reading their Works.

That rich and populous City, the World's Mistress, then gave rise to all those Arts and Sciences, which since have civilized and polished several Kingdoms. And though Trade was as much minded there as in any of our modern Cities, yet Learning in all its Branches had public Encouragement, and the Mechanics themselves were Philosophers, for *Simon* the Leather-dresser was a Disciple of *Socrates*. This shewed their popular democratical State to be wise, as well as of a fine Taste, since by this Means they made their City the Seat of Learning, and drew Foreigners that had any Share of Knowledge to repair thither for the Improvement of their Understandings; and *Anacharsis* came even from *Scythia* itself. This Concourse of Strangers must have been very beneficial to the Citizens, since it has

has been computed, that in our Days, in Time of Peace, there is expended in *Paris* on Account of Education fifty thousand Crowns a Day, though what is taught there, is nothing equal to what was to be learned in *Athens*.*

But to turn to *Great Britain*, and see how the public Diversions are conducted there: A Person who wrote near 40 Years ago, says,
 “ About an hundred Years before, there were
 “ five or six Play-houses in this Town (which was
 “ then far less populous than now) all frequented
 N “ and

* One of the Writers in the public Papers published the following singular Proposal:

While the Nation is encumbered with an immense Debt, it behoves every Friend to the Public to contribute to the best of his Power towards lessening it; with which View it is humbly submitted, whether a Tax on the Exportation of Fools, the Produce of which to be thrown into the Sinking Fund, might not bring in a large Sum, or at least answer another very good end?

The Intention or Pretext of travelling Abroad is to learn Experience, to know the World, to improve the Education received at Home, &c. Now, to establish it as a necessary, indispensable Custom, that all young Heirs to Titles and great Estates must make the Tour of Europe, or at least see France and Italy, seems to be as wise as it would be to make a Law that every Nobleman and Gentleman should be a Divine, or a Mathematician, or any Thing else you please. Some improve by travelling, but the Majority are rather the worse for it, returning Home with the Vices and Follies of Foreigners superadded to their own native Stock. A Tax of a few hundred Pounds on such as these, for a Licence to expose themselves and their Country to Foreigners, might be very proper, as it would certainly induce them to stay at Home meerly to avoid paying the Fools Tax; and thus large Sums would be saved to the Nation, by the Value they would not fail to set on their own Understandings.—But here a great Difficulty arises: Who must be Judges of their Capacities? A Commission might be appointed for this Purpose, to consist of Scholars and Men of Business, to whom might be joined (as a Check upon them) a certain Number of grave, sober Matrons, that could neither write nor read. And the Duce must be in the Dice, if such a Committee could not form a right Judgment of their natural Parts and acquired Talents.

“ and full ; though the Stage was yet in its rude
 “ uncultivated Dress, without Art in the Poet,
 “ or in the Decorations, and was only supported
 “ by the lower sort of People, yet, these lower
 “ sort of People, had Souls high enough to be
 “ diverted by the naked, and inornamental Drama.

“ But in our Times, the Gentry and Quality,
 “ who should in Reason have been the Supporters
 “ of the noblest Diversion that the Wit of Man
 “ can invent, which at once instructs and tran-
 “ sports, were the first that conspired its Ruin,
 “ by prodigal Subscriptions for squeaking *Italians*
 “ and capering *Monseurs*.

“ Were our modern Dancers like the Mimes
 “ and Pantomimes of *Rome*, our Dotage would
 “ be more excuseable, for one of them in a Dance
 “ by himself, and by the Variety of his Gesticula-
 “ tions, would represent a whole History consist-
 “ ing of several distinct Persons, and that so very
 “ evidently that a King of *Persia* begged *Nero* to
 “ give him one of them for an Interpreter to the
 “ several Nations and Tongues, with which he
 “ had to do, since his Actions was an universal
 “ Language intelligible to all. — In this some-
 “ thing must strike the Mind and almost ration-
 “ ally entertain it.”—Here, continues the Gentle-
 man, “ Is it not a Madness for a Man of Sense to

“ expect Encouragement for writing Poetry, since
 “ the Stage has been debauched with Singers,
 “ Tumblers, Rope, Wire and Ladder-dancers ?

“ I own there may be something pleaded in Ex-
 “ cuse for their Indulgence to Music, tho’ none in
 “ their Subscriptions for *Italian* Singers ; yet to be
 “ drawn wholly by *Sound*, though never so harmo-
 “ nious, is neither the greatest nor most desirable
 “ Praise. And it is certain, that Music has an intrin-
 “ sic Value demonstrable in its Power over the Soul ;

“ but

“ but then this Power is heightened by the Addition of Poetry ; and passionate Words give a double Force to Harmony, and make it a surer and swifter way to the Heart than when the Understanding is not so fully concerned in the bare Notes. Vocal Music is on all Hands agreed to be the noblest and most touching ; and that Tone is esteemed the most excellent which comes nearest the Vocal Sounds.

“ Music therefore ought still, as originally it was, to be mingled with the *Drama*, where it is subservient to Poetry, and comes into the Relief of the Mind when that has been long intent on some noble Scene of Passion ; but ought never to be a separate Entertainment, at least of any length.

“ Methinks, those Gentlemen in whose Power and under whose Directions their Deputations are placed, in Respect to the Stage, should have more Value and Honour for the King, than to commit this School of Virtue to Persons no way equal to the Trust.” *But it is to be hoped we are better provided for at this Day.*

“ Hence it is, that those Authors who can pay their Court most plausibly to them, find always the most Encouragement. The plausible *Pretender* carries it with the Great and the Fair from the *true* Artist, by a forward Assurance, which leads him to the Levees of the Powerful, that a Man of Learning cannot submit to. But in no Art is this so prevalent as in Poetry, in a Country like *Briton*, very little skilled in it. Here a lucky Chance, or a Party, makes a Poet of him whom all the Muses disdain. I confess if our Audiences were like those of the *Greeks* and *Romans*, the Vogue would be of more Au-

"thority, but here where the Poet wanders with-
 "out any Guide or certain Standard, and People
 "censure by Fancy and Humour, not Judgment,
 "it is a Million to one but the Coxcomb gets the
 "Laurel, and the Poet is, at best, but civilly dis-
 "missed. He that can fawn on the Great, and so
 "secure a Patron or Party, has no need of Art,
 "Nature, or Study to recommend him. Thus
 "Plays, that on their first Appearance have run
 "away with the Applause of the Town, and been
 "acted for a whole Month together, have not
 "borne one Representation on their Revival, and
 "so, by the general Way of judging, the very
 "same Plays have been the best and worst Perfor-
 "mances of the Art."

"Another Argument of our ill Taste is, that
 "Point and Epigram is most in Esteem, so that
 "if *Virgil* and *Martial* were to live in this Nation
 "and Age, the latter would carry the Vogue from
 "the former. The Ladies Taste is much allowed
 "of; so that when we see *Belinda* Censures an ex-
 "cellent Tragedy because she is a Stranger to
 "the Author, it must be most execrable."

Sir *Richard Steel* in one of his *Tatler's* says, "I
 "am convinced after a strict Enquiry, that the Im-
 "pulses I have received from the theatrical Re-
 "presentations have had a greater Effect than other-
 "wise would have been wrought on me by the
 "little Occurrences of my private Life." Next he
 names two Actors, *Hart* and *Mobun*, who never
 failed to send him Home full of such Ideas as affected
 his Behaviour and made him insensibly more
 courteous and human to his Friends and Acquaintance—
 He seems to think one House best, urging,
 "That while there were two, they did not out-vie
 each other by such Representations as tended to the
 Instruction and Ornament of Life, but by introduc-
 ing

ing mimical Dances and fulsome Buffoonries ; for when an excellent Tragedy was to be acted in one House, the Ladder-dancer carried the whole Town to the other," as did once the Pantomime and the Bottle-conjurer Performances, and the like, in our Days, and are so frequent, that both Houses seem likewise to vie in ridiculing each other, which has taken up the Attention of the Town for some Time, and thereby greatly interrupts those Performances upon the Stage, which was the principal Design of its Institution ; one Case was, as related in an Evening-paper, as follows :

The Dispute between the two Playhouses, concerning the Reception of a foolish Entertainment, has lately made as great a Noise amongst Play-Hunters as the grand Quarrel between the Houses of *York* and *Lancaster* did some Years ago ; tho' it must be owned the latter was, of the two, the most important. In the Language of Soberness, the Matter stands thus : The Manager of one House has offered an open Affront to the Understandings of all ; but his Twelve-penny Visitors, by introducing on the Stage, which ought to be sacred to Virtue, to Nature, and to *Shakespear*, an Equilibrist ; who, tho' excellent in his Way, yet is no more becoming the Dignity of the Stage than a Merry-Andrew would be in a Court of Justice, or a frantic Itinerant Enthusiast the sacred Place of Devotion. The Conductor of the other House, in order to weaken the Force of his Brother, has presented the same in Burlesque ; not, as it is believed, from a Desire of Reformation, or a Ridicule upon their monstrous Exhibitions only, but to marr the Success of his Antagonist. They are both certainly wrong ; one has affronted the intelligent Part of his Audience by the ridiculous Scene ; the other has affronted his by copying him, tho' in Burlesque.

lesque. What in this Case then should the Town do? The Answer is obvious: Use both with Contempt, and Contempt cannot be better demonstrated than by keeping away when these Entertainments are shewn: This is the only Method to get the better of the Managers; for while their Houses are full, they care not whose Bones are broke in the Quarrel, or whose Money is mispent in seeing it.

What a Pity it is that there was either but one House, or more than two to entertain the Town, which might be a Curb upon those who forget the Duty they owe to the Public. Since they have raised their Prices, why should not their Tickets be taxed as well as the Wheel Carriages? For in both Cases none will be compelled to pay but those who use them. After the writing this, another Paper has furnished us with a very judicious Remark.*

Since the *Tatlers* were wrote, large Houses for musical Entertainments have been opened in so many Places, besides *Vaux-ball*, *Ranelagh*, *Sadler's Well*, *Cuper's* and *Kilburn*, that they became perfect Nuisances, insomuch, that a Law lately passed to suffer none of them within a certain Distance from *London*, except those who should be licensed by four Justices, and they not to be opened untill five of the Clock in the Afternoon.†

Some

* *The Utopians are under great Perplexity. Now to resolve this political Paradox, that every Bond, Judgment, Mortgage, &c. which implies Necessity in one of the Parties, should be liable to a stamp Duty, as well as every Paper used in Proceedings at Law, where the Rights and Property of the Subject is concerned; and yet Tickets for Operas, Plays, Concerts, and Hops, should be intirely exempted from every such Burthen; when it is evident that a Tax wisely imposed and honestly managed, might turn the Extravagance of the Rich into a proper Fund for the Maintenance of the Poor.*

† It is to be hoped that this Law was no Way designed to prevent the Exercise of that useful Science of Defence, the Small and Backsword upon the public Stage, not forgetting Boxing. As to the Exercise of the former, the late honest and good Duke of *Montague* (who

was

Some little Time since there appeared a poetical Piece by Way of Diologue, between the Servant

was well known to spend more than he gained from the Income of his Places) particularly encouraged it, as he did Merit in every Art and Science.

When foreign Princes or great Personages arrived here, and his Grace honoured with their Friendship, he did not entertain them with *French Kickshaws*, but endeavoured to make them acquainted with the Genius and Bent of the People, by which they have so deservedly raised their Fame in foreign Countries: And, to that End, walked with them *Incog*, introduced them where they understood *English* into the Conversation of the lower Class, and so by Degrees into that of the Highest; by which they were convinced by ocular Demonstration, that the Character the learned Doctor *Spratt* had given of them, when he said, *That Good-nature more particularly belonged to the English than any other Nation*, was not a Fiction, but Truth. Next he introduced them into the Theatres, that they might see the Manner of our conducting the Drama, and that of a *British* Audience; and proceeded so far, when his Royal Highness the Duke of Lorrain visited our Court, as to cause to be exhibited before him, for his Diversion, at the little Theatre in the *Hay-market*, a noble Trial of Skill between the late Renowned Swordsman Mr. *Figg*, and Mr. *Sparks*, who performed with so much Dexterity and Address, that his Highness, in an Extacy, declared to the Duke, *That he had never beheld the like before*, and made a Present worthy of a Prince. And it is not to be doubted, tho' He is arrived to the highest Dignity, that of Emperor, which he so gloriously sustains, but that He still retains the Remembrance of the courtly Treatment he met with, and the Respect and Affection that the People in general shewed and expressed for Him and his august House.

Such public Exhibitions speak the Bold and Martial Prowess of the *Britons* and *Irish*, which has for several Years given great Pleasure and Satisfaction to many noble Personages, Gentry and others. — Should it be disused, and Effeminacy of Temper together with Avarice, Luxury and Corruption succeed — Farewell to old *British* Liberty — What has been, may be — Pray, most zealous Reformers, is it not well known to Persons acquainted with antient History, — that those Vices laid the Foundation of the Ruin of the greatest Empires?

As to Boxing upon the public Stage, it enures the lower Class of Men to Hardships, and shews to Foreigners that such is their Spirit, that they value not Bruises even in their public Diversions, much less would they value their Blood when called upon in Defence of their Country; the Liberty and Preservation whereof even the private Centinel has at Heart in a free State. — But though Boxing may seem very uncouth to some of our pretty Gentlemen, we would have them remember, that *Pollux*, one of the chief *Roman* Gods, acquired his Deification through the Means of that Art, as his Brother God *Castor* did by his encouraging the breeding of Horses and loving Horse-racing: Odd Motives indeed for Deification, and doubtless very surprizing to our modern Fribbles; yet no less a Genius than *one Horace* has thought fit to mention, that,

*Castor gaudet Equis : Ovis prognatus eodem,
Pugnis.*

In English thus,

The Twin-born Brothers in their Sports divide;
Pollux loves Boxing; *Castor* joys to ride.

vant and Master, from which we have before quoted some Lines, and with the following shall conclude what we have to say on this Head.

Serv. Shall you prolong the Midnight Ball,
With costly Banquet at *Vaux-ball*,
And yet prohibit earlier Suppers
At *Kilbourn*, *Sadler's-Wells*, or *Cuper's*?
Are these less innocent in fact,
Or only made so by the Act?
Those who * contribute to the Tax —
On Tea and Chocolate and Wax;
With high Ragouts their Blood inflame,
And nauseate what they eat for Fame:
Of these the Houses take no Knowledge,
But leave them fairly to the *College*:
Oh! ever prosper their Endeavours,
To aid your Dropsies, Gouts, and Fevers.

Now as to the *British* Poets, they seldom met with any great Patrons — The noble *Spencer* (after he had lost his only Patron Sir *Philip Sidney*) was reduced to the utmost Poverty.

Milton, one of the greatest Poets the World ever produced, got his Bread by teaching of a School. This is the Character that Mr. *Blackwell* gives of him. “ When unhappy *Britain* was plunged into all the Calamities of Civil War, our high spirited Poem *PARADISE LOST* took its Birth. It is true, it has little to do with our present Manners; it treats of a sublimer Theme, and refuses the Measure of human Actions: Yet it every where bears some Analogy to the Affairs of Mankind; and the Author (who had viewed the Progress of our
Mi-

* It was urged in the Petitions of some of the Houses of public Entertainment, that the Suppression of them might greatly diminish the Duties on Tea, Chocolate, and Wax-Lights.

Misery) has embellished it with all the proper Images his Travelling, Learning, and Experience could afford him." — Still his Reputation was dear bought, he having lost his Eye-Sight through his close Application to Study. — Some Years after his Death a Monument was erected to his Memory in *Westminster-Abbey*.

Butler (a Species by himself) whilst he pleased the Court and City with his Verses, was left to perish for Want; though the King was seldom without *Hudibras* in his Pocket. The Chancellor, *Clarendon*, often bid him find out something to make himself easy, and when he had so done it was sure to be disposed of before he could put in for it.—But that Statesman endeavoured to comfort poor *Butler* in his Disappointments, by saying, the Courtiers had a Quarrel with him; and at last he was suffered to die without any Assistance.*

The witty Duke of *Buckingham*, though he expressed a great Value for *Butler's* Writings, and was esteemed a very great Friend to Poetry; yet
O he

* As to the Lord Chancellor, he in the Year 1667 met with a Reverse of Fortune, by gradually losing the King's Favour, principally owing, as it was said, to the Freedom he took in censuring his Master's Conduct; for the Courtiers no sooner found that his Majesty was displeased with the Earl, but they one and all took every Opportunity to insult and affront him, even in the King's Presence, saying, as the Chancellor passed by, There goes your Majesty's School-Master. The witty Duke of Buckingham would often act and mimic him in a very extraordinary Manner, which for ought appeared was very pleasing to the King, and ended at last in the Earl's Ruin.

On the 10th of October, — the King sent Monk to demand the Seals, which *Clarendon* refused to deliver up to him; but, however, the next Day he was obliged so to do, and they were given to Sir Orlando Bridgeman with the Title of Lord Keeper: In short, all the Returns this Minister received for the Services he had done his Master, were that of being impeached in Parliament and drove into Exile, where he some time after died. — Such was the Fate of a Nobleman who had made the famous *Butler* so many fine Promises, which availed that great Poet — Nothing.

he could never be prevailed on to do any Thing for him.—Mr. *Wycherley* had fixed the Duke one Night at the *Cock* in *Suffolk-street*, where he introduced Mr. *Butler*; they had not been long together before his Grace seemed infinitely pleased with the Poet; but in the midst of their Discourse, hearing a squeaking Fiddle and some Women in another Room, left them without taking Leave.*

The famous *Shakespeare*, whose Name and Memory will be honoured and revered to latest Posterity, would have wanted Bread had not the Players maintained him. He was buried at *Stratford upon Avon*, where he has a Monument; but lately there has been another erected in *Westminster-Abbey*, which is very grand. On the Scroll to which he points with his Finger are these Lines:

The

* *The Duke of Buckingham, with all his Wit, made a very sorry Exit. Take the Account from that great Poet Mr. Pope.*

In the worst Inns, worst Room, with Mat half hung,
The Floors of Plaister, and the Walls of Dung,
On once a Flock-bed, but repair'd with Straw,
With Tape-ty'd Curtains—never meant to draw,
The *George* and *Garter* dangling from that Bed,
Where Tawdry-yellow strove with dirty Red;
See *Villars* lie! alas! how chang'd from him?
That Life of Pleasure! and that Soul of Whim!
Gallant and Gay in *Clifden's* proud Alcove,
The Bow'r of wanton *Shrewsbury* and Love;
Or just as gay at Council in a Ring,
Of mimic'd Statesman and their merry King:
No Wit to flatter left of all his Store,
No Fool to laugh at, which he valued more:
There Victor of his Health, his Fortune, Friends,
And Fame, this Lord of useless Thousands ends!

What reflected great Dishonour on the Duke was, that after he had killed the Earl of Shrewsbury in a Duel, he lived publicly with his Lady.—When we consider the Duke's great Failings, it is not to be so much wondered at, that he could not be prevailed on to serve a Man of Merit in Distress, notwithstanding he had been of so great Use to the Royal Cause.

*The Cloud Cap Towers,
 The gorgeous Palaces,
 The solemn Temples,
 The great Globe itself,
 Yea, all which it inherits
 Shall dissolve, and like the baseless Fabric
 Of a Vision, leave not a Wreck behind.*

Sir *John Suckling*, a good Poet in K. C. Ist Time, had an Estate, and by that Means was above Want.

Waller, who was an excellent Poet, had likewise an Estate, and therefore under no Necessity to flatter the Courtiers for Bread.

Sir *William d'Avanant*, though not esteemed one of the greatest Poets, found Friends and got Money.

Wycherley was a Gentleman's Son, and had acquired very great Reputation as a dramatic Poet, Witness his *Plain-dealer*. The Bookseller who printed it got as much Money by the Play as the Author did Reputation; yet he refused to lend Mr. *Wycherley* 20*l.* when he lay languishing in Prison—so that he dragged on a heavy Life till his paternal Fortune came very late to his Relief.

Ben Johnson very justly gained the Reputation of an excellent Poet, so that when he is spoke of as such, its sufficient to say, *O rare Ben Johnson*—This Gentleman was supported by his Place of Poet Laureat, but he justly complained that many who had made Poetry their Mistresses had made their Fortunes by it; tho' none who made it their Wife. Of this we have several Proofs in our Time, such as *Prior*, *Addison*, *Pope*, *Trapp*, *Swift*, *Congreve*, *Stepney*, and several others.

But to give Instances as to the latter, shall begin with *Otway*, a celebrated Poet, but suffered several Turns of Fortune, and reduced so low that Lord *Rocheſter*, instead of helping him in his

Distress, treated him in his Sessions of the Poets much unbecoming a noble Lord, when he heard the Poet had got some Money through the Applause one of his Plays had met with on the Stage; which the following Lines evince.

Don Carlos his Pockets so amply has fill'd,
That his Mange was quite cur'd
And his Lice were all kill'd.

In short, he was more beholden to Captain *Symonds* the *Vintner*, in whose Debt he died 400 l. than to all his Patrons of Quality ;—but at last, as ill Fate would have it, he ended his wretched Life at a little dirty Ale-House on *Tower-Hill*, in 1685.

Dryden, with his Pen and a small Estate, just kept himself alive ; he was a very great Poet, a great Refiner of the *English* Language, and was justly esteemed one of the most harmonious Poets that ever took Pen in Hand. He paid the last Debt to Nature in the Year 1700, and was buried in *Westminster-Abbey* at the Expence of the Lord *Jefferies*. To this great Poet's Memory the late learned Duke of *Buckingham* caused a Monument to be erected, on which his Name is only inscribed.—*Dart*, in his Poem called *Westminster-Abbey*, Assigns the Duke's Reason for not suffering any Thing further to be there said of him,

*This Sheffield knew, nor trifled with his Fame ;
But only bad the Busto bear his Name.*

Lee, who had a fine Genius for Tragedy, yet sometimes swelled his grand Speeches to such an extravagant Height, as to border upon that Madness that afterwards possessed him, by which he had the Misfortune to be confined several Years in *Bedlam*, and at last ended his miserable Life, not in a Bed but in the Street.

Dennis,

Dennis, a very remarkable Poet, was so much reduced in his old Age, that some Years since there appeared a poetical Piece upon the Uncertainty of C—— Favours, inscribed to the unhappy Gentleman.

C—— Favours are precarious grown,
 And on the Worthless oft pour'd down;
 To Fools Preferment's sometimes giv'n
 Unmerited, with Hand unev'n,
 Whilst Men of Wit, of Learning, Sense,
 Are all disgrac'd and in Suspence;
 Or why is *Dennis*, that great Bard,
 Neglected, and without Reward?
 'Bove Sev'nty Years his Life has run,
 'Tis hard he now shou'd be undone!
 May some *Mæcenæ*s prove his Friend,
 To his ripe Age Assistance lend,
 Clad in grey Hairs his Merit trace,
 Uphold him with true Patron's Grace;
 And then to *Dennis* join'd, shall he
 Be sure of Immortality.

Whether he met with any Relief we know not, but we are assured he is above worldly Want; having been gone sometime since to his long Home, where we must all follow sooner or later.

The Fate that attended most of these Gentlemen as well as others, made many censure the *Britons* as more barbarous than the *Getae*, who treated *Ovid* in his Banishment with great Humanity as well as with great Civility, and as a Testimony of their Esteem for him, published Decrees in his Favour; but our Poets have met with Want, Misery and Death from the *Britons*, though their Countrymen.

In fact, the very *Barbarians* of those Times were proud to assist the *Literati*; but here several have been

been charged with looking upon it as unmodish to take any Care of Learning, Wit and Poetry, judging it not worth their Attention.

As we have been speaking of the Treatment the Poets have met with, we shall add another Matter that has lately arisen which has given great Concern to several considerate and wise Men, we mean the gross and unmannerly Way several new Authors (or Writers, which you will please to call them) address each other when they differ in Opinion, in so much, that our News-papers are often filled with the most abusive Language, and would make one think that they were rather the Product of *Billinggate*, than that of Men of Learning. Should these sort of Writings pass into foreign Countries, what must Strangers think of our Nation? It will be kind indeed, if they consider it rather a Quarrel among a Parcel of Butchers and Brutes than a Controversy between Gentleman and Scholars. Yet it cannot be denied, that such rude Behaviour greatly reflects Dishonour upon that good Nature and Humanity for which the *British* Nation has for so many Ages been distinguished, besides tending to destroy the known Maxim, that there should not be Envy among learned Men, but only an Emulation. — If this new Evil should be suffered to go on, and no disinterested Censor arise to correct so daring an Abuse in the Republic of Letters, it will certainly give Grounds for the *Groans of Great Britain*.

But after all this we have Hopes of a Reformation in several of the Points complained of, since it cannot be denied that there is at this Day among us, both Patriots and charitable Persons, who, its not to be doubted, should gentle Means fail, will at last be roused up in the Cause of Virtue and Truth, in Opposition to *Avarice*, to *black Ingratitude*,

tude, to every Enemy of our Country, and notorious wicked Persons. That such were obnoxious to all wise Governments may be gathered from History, and with Truth we can affirm, that the only Design of writing the foregoing Pages was with no other View than to bring forward and expose the Guilty, and at the same Time to do Justice to the Innocent; that a Rebuke has made a proper and laudable Impression in two great Personages, the following true Relation fully Evidences,*

Julio

* Here we shall give another true Relation of an extravagant young Gentleman of noble Blood (whom we shall call Julius) who, seeing his Errors in Time by forsaking his former ill Courses, became at last one of the greatest Men of the Age he lived in.

He was the Son of a worthy Knight allied to the Queen, and was so careful of his private Fortune that the Country People called him Fill-Sack.

Julius was educated in Oxford, where he was early distinguished for being both an excellent Scholar and Poet, some of whose poetical Pieces have been handed down to Posterity. From thence he removed to the Temple, where he studied the Law, and was in proper Time called to the Bar. Next, his Mind led him to see foreign Countries, he took Rome in his Travels, and there, as the Report goes, was imprisoned and detained for some time. Before his Return to his native Country his Father died and left him a very large Estate, and that he in a short Time, by his Profusion and grand Way of Living, had near exhausted, which was seen by his Friends with Regret, and by the Queen in Particular, who had a great Value for him; but he not paying that dutiful Regard to her Admonitions as might have been expected, was forbid the Court.—In short, what made the greatest Impression on him was owing to an Accident: Having sold some Part of his Estate to an Alderman, and coming to his House one Day about Business, the other, forgetting the Respect that was due to a Gentleman of Julius's Birth, made him wait some time before he spoke to him; this stung Julius to the Heart, and inspired him with the Thought that when his Fortune was spent he could expect nothing, save Sights and Contempt. Full of these Thoughts, so disagreeable to his fine and delicate Taste, he returned Home, and immediately betook himself to the Profession he was bred to, and soon became an able and elegant Pleader. Her Majesty being no sooner informed thereof,

" *Julio* was a young Nobleman of a great
 " Estate, and was for his Age a Youth of Letters
 " and a Lover of Books, and was therefore ex-
 " pected, when he came to his Estate, to be a ge-
 " neros Patron of learned Men; but instead of an-
 " swering that Expectation, he took to his Bottle
 " and Mistresses, whom he readily assisted with his
 " Purse and his Interest. If, on the other Hand,
 " he was applied to by a Man of Letters in Di-
 " stress, a Guinea or two, after a long Atten-
 " dance,

thereof, as also how greatly he was reformed both in his public and private Life, than she, to encourage him in so commendable a Pursuit that was likely to lead him to Riches and Honours, gave him several Instances of her Royal Favour, viz.

- I. Created him a Baron.
- II. Sent him Ambassador to France.
- III. ———— To Holland.
- IV. Made him Knight of the most noble Order of the Garter.
- V. Preferred him to the Office of Lord High Treasurer.
- VI. He was elected Chancellor of the University of Oxford, where he had the Honour to entertain his Royal Mistress in a very grand and sumptuous Manner.

He was for his Exactness called the Star Chamber Bell, and so very quick and flowing were his Numbers, that his Secretary could seldom please him, which made him generally write the Dispatches himself.

He was likewise so exact, that he kept a Roll wherein he entered in Order the Names of those who were Suitors to him, and always gave the Preference to the First, except in extraordinary Cases, which gained him great Esteem and Respect. In short, before the End of this Reign, he had by his close Attention to Business, fully made amends to his noble Family for his Mis-spent Time, not only by the Encrease of his Honours and Fortune, but the high Reputation he had deservedly gained not only in the Republic of Letters but the World in general.

It was remarked, he took Care to keep himself from being engaged in any Party, tho' there were two very potent ones during his Ministry. He knew that, by his Office of Treasurer, they must both have Recourse to him at least once a Year. — In short, says an old Historian, he was a wise Statesman, and had no Occasion to side with either Party in regard he stood so well in his Sovereign's Favour.

The

“ dance, was the utmost of his Generosity. This
 “ brought his Character publickly on the Stage,
 “ which, being lively drawn, struck him to the
 “ Heart, and he soon became sensible of his Er-
 “ ror, without any Resentment against the Au-
 “ thor; for, after he had found him out, he sent
 “ him a Present worthy of a Nobleman, and de-
 “ sired his Acquaintance. The other, from the
 “ Generosity of this Treatment, was much con-
 “ cerned for what he had published, and declined
 P “ for

The next Prince, upon his Accession to the Throne created him an Earl, and he died about the Year 1608.

Julius's subsequent Conduct, after he had seen his Error, one would think should be sufficient to prevail on the Powerful not to abandon their Sons (much less their only, or eldest, Sons) upon account of some few Slips in their Youths, and that very often misrepresented by wicked and designing Men, remembering that History has furnished us with many Instances of several who have for Years laboured under false Accusations, and sometimes to be so greatly distressed as to be almost in want of the common Necessaries of Life, whilst their Relations have lived in the utmost Grandeur: And yet these very Gentlemen afterwards, when they have come into Possession of their paternal Estates, have so displayed their useful Abilities as to become not only an Ornament to their Country but an Honour to their Families.——Which must in such Cases reflect Dishonour on those who have either privately or publicly contributed to the Injuries, as it must, on the other Hand, reflect Honour on such as have taken Pains to heal Breaches in Families.

*A certain Poet thus addressed a great Man in one of his Dedications, — Speaking of his Father — “ He came very young to two
 “ plentiful Estates, — And was possessed of all those Virtues, in
 “ the highest Degree, upon which the Pleasure of Society and the
 “ Happiness of Life depends: — A kind Husband he was, and
 “ an indulgent Father without Partiality. Two Things were his
 “ utter Aversion, — The Insinuation of a Flatterer, and The
 “ Whispers of a Tale-Bearer: — But for his Charity we can
 “ scarce find a Parrellel in History itself, — Titus was not
 “ more the Deliciæ Humani generis on this Account than —
 “ was, and without Exaggeration, that Prince did not do more
 “ good in Proportion, out of the Revenue of the Roman Empire,
 “ than your Father did out of the Income of a private Estate. Let
 “ this my ——— remain to your Posterity in Possession for ever to
 “ be imitated, and, if possible, to be excelled.”*

“ for a Time waiting on him. This would not
 “ do, he insisted on seeing him ; and at last was
 “ prevailed on to attend, who, upon being in-
 “ troduced, made this Apology : — *That his*
 “ *Lordship had never sat for the Picture he was*
 “ *pleased to take for his ; that it was a general*
 “ *Character that touched so many it could not be ap-*
 “ *propriated to one without doing Injustice to others.*”
 “ Say no more, replied my Lord, *whoever sat for*
 “ *the Picture, I am sensible that the Features are too*
 “ *like me. Do not think me displeased with what*
 “ *you have done, for with more Reason I should be*
 “ *angry with my Physician for curing me of a scan-*
 “ *dalous Disease of my Body. You have cured me of*
 “ *one more scandalous in my Manners, by which my*
 “ *Reputation suffered so much among Men of Sense.*
 “ *I shall take your Advice, and shall not be so*
 “ *lavish in my Vices, or Follies, as to render me in-*
 “ *capable of encouraging the Pleasures of my Mind.*
 “ *As you have been my Physician in this, I retain*
 “ *you in Ordinary, and every Year shall conti-*
 “ *nue your Fee ; hoping that you will recommend*
 “ *to me Men of Learning in Distress. I form not my*
 “ *Notions of Merit by the Applauses of the Mil-*
 “ *lion ; the Approbation of the Knowing is the more*
 “ *solid Decision.*” *Julio* was as good as his Word,
 and ever after acted the *Mæcenas* of the Age.

If so great an Example as this should be follow-
 ed by the Noble and Rich, their own Actions
 would soon have so great Influence upon the
 Minds of the other Degrees of Men, that it would
 answer the Hopes and Desires of the honest Part of
 Mankind, and be the Means of a thorough Refor-
 mation of Manners, which will soon put an End
 to the GROANS OF GREAT BRITAIN.



P O S T.

P O S T S C R I P T.

Since the printing of the foregoing Sheets, a Letter relating to the proper House for placing Sir *Hans Sloan's* Rarities, has been published in one of the News Papers, which we have been desired to insert, and is as follows :

S I R,

WE live in a Country where the Hand of Heaven has made us fortunate in many Instances ; but, at the same Time, we are greatly subject and liable to that which to me seems almost Epidemical : I mean, many noble Benefactions, given and designed for public Use, have, to serve private Persons, too often been turned into, and made Jobs of, and thereby have been the Source of loading the Nation with infinite Expence ; such as laying out large Sums of Money in making Hospitals grow into Palaces, for Beggars, which would have been much better expended in relieving the Necessities of Numbers of our honest Soldiers and Seamen worn out in the Service of their Country.

The late Sir *Hans Sloane* has not only left one of the grandest Collection of Rarities that ever was made by any one Man, for the public Benefit, but also the House where he lived, and they are placed in, at *Chelsea*, seated on the Banks of one of the most beloved of the Ocean's Sons, the River *Thames*, adjoining likewise to that useful, nay, I was going to say, noble Physic-garden, whose Herbs the learned very justly account one of the Pillars of Medicine ; which glorious Act will, to latest Posterity, do Honour to the Memory of that great and good Man, as well as the *British* Nation : And, what adds to the Obligation, Directions are given that the Learned and Curious shall have free Access to view and inspect this rich and wonderful Treasure without Fee or Reward.

But should some enterprising Projector, to answer his own avaritious Ends, so far prevail as to get what
this

this illustrious Sage was so many Years collecting together, to be removed from *Chelsea*, and placed in some new and expensive Building, it will give great Concern to many Thousands of his Majesty's faithful Subjects, but to none more than,

Since the Publication of this Letter Application has been made by the Trustees under the Will, to a very august Body, which has been extremely well received, and it is not doubted but the Purchase will be made, and the Valuables placed agreeable to the Will and Intention of the Testator.

Under the Head of public Diversions, we omitted to speak of the frequency of Masquerades and Assemblies, and shall for the present forbear entering further into the Question as to the good or evil Tendency thereof; other than by laying before the Reader, a Paragraph that was inserted in one of the Papers, — and with another Paragraph upon a very interesting Subject, shall conclude this Piece.

“It is said that the noble *Patrons of Pleasure* will very speedily oblige *the Public* with what has been long expected, and is much wanted, an *Apology for Masquerades*; in which will be shewn their *Innocency* in respect to *Morals*, their *Utility* with regard to *Society*, and their perfect *Consistency*, with the laudable *Endeavours* of the *Legislators* to discourage the most infamous and destructive of all Vices, *Gaming*; to suppress *Luxury*, *Idleness*, and *illegal Assemblies*, and to promote *Industry*, the *Declension* of which must be evidently *fatal* to the *Peace* and the *Prosperity* of a *TRADING NATION*.”

We hear, the Right Honourable the Earl of *Waldegrave*, Governor to their Royal Highnesses the Prince of *Wales* and Prince *Edward*, has been pleased to make Choice of Mr. *Redman*, an *Englishman*, to be Fencing-master to their Royal Highnesses. — A good Beginning indeed.

F I N I S

